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Rev.J.W.VanWeelden
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Jan

CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1746 JUNE 6, 1980

Commencements conclude Calvin's 104th year

Calvin College in Grand Rapids, Mich., graduated 810 students, the largest graduating class in its 105-year history, Saturday, May 24, at 3 p.m. in the Field house. Degrees were conferred by President Anthony J. Diekema. Speaker was Nicholas Wolterstorff, professor of philosophy at the College, who spoke on "Standing There."

A native of Bigelow, Minnesota, Dr. Wolterstorff graduated from Calvin in 1953, and received his doctorate from Harvard University in 1956. After teaching one year at Yale University, he joined Calvin's philosophy department in 1959.

Dr. Wolterstorff has published numerous articles in periodicals such as "Philosophical Review," "The Reformed Journal," "The Christian Scholar's Review," and others. His book, *Reason Within the Bounds of Religion*, was published in 1976. Active in many organizations, Dr. Wolterstorff has served on the governing board of the Calvin Center for Christian Scholarship, on the curriculum committee of Christian Schools International, and on the evaluation and referee panels of the National Endowment for the Humanities.

Distinguished Alumni Awards were conferred upon Marian Schoolland, of Grand Rapids, and Dale De Haan, of Geneva, Switzerland.

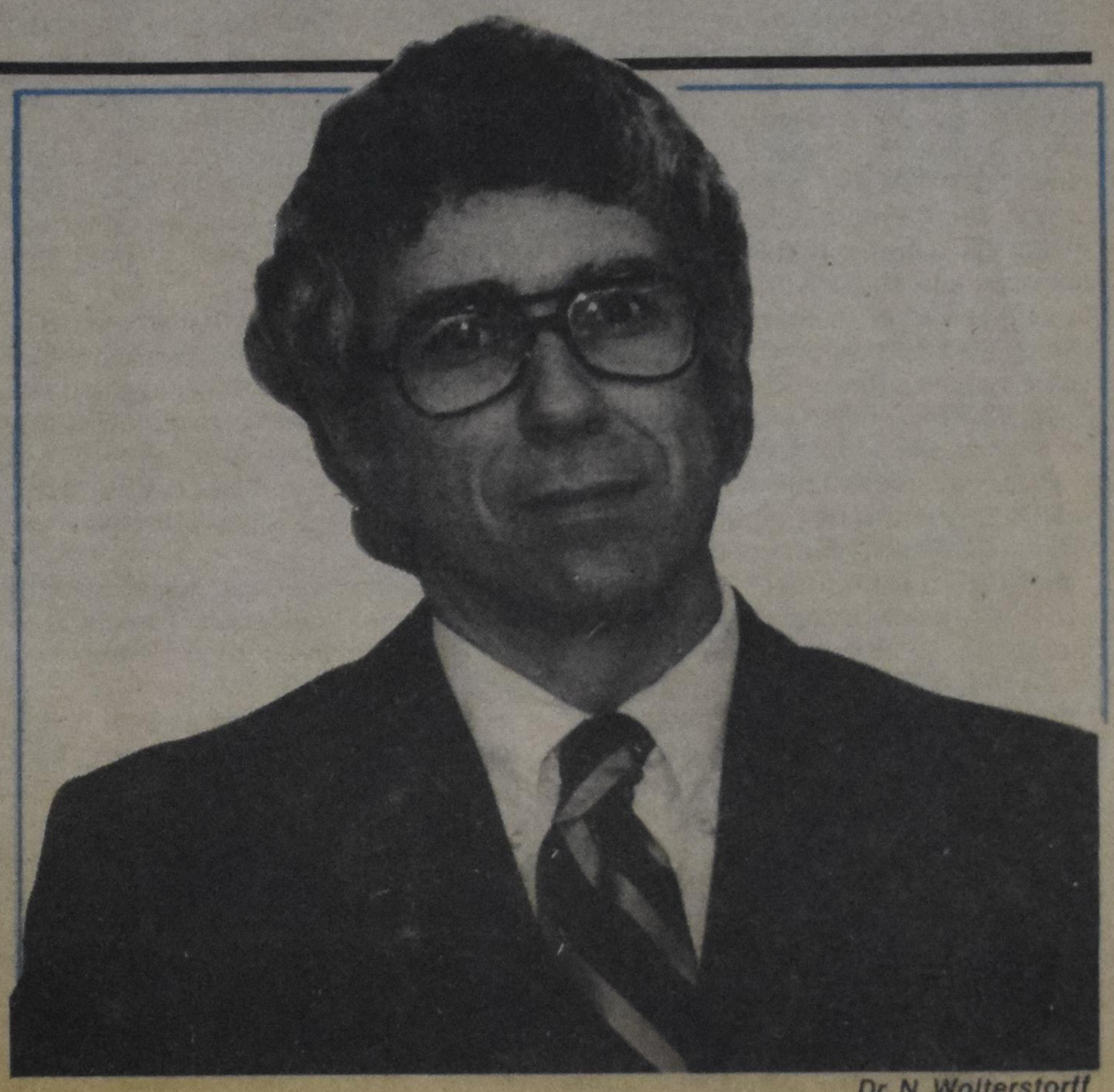
For more than 40 years Miss Schoolland has translated, condensed, and edited books and written dozens of her own, most of them for children. *Marian's Book of Bible Stories* (1947) and *Marian's Favorite Bible Stories* (1964) have been bestsellers.

The United Nations Deputy High Commissioner for Refugees, a post to which he was named in 1978, Dale De Haan serves as an assistant secretary general and is among the leaders in international efforts to solve the problems of refugees and displaced persons in all parts of the world.

Seminary graduates

Earlier in the afternoon, at 1:30 p.m. in the Calvin College Fine Arts Center Auditorium, Calvin Theological Seminary President, John Kromminga, conferred degrees on 63 students, including: Master of Divinity, 33; Bachelor of Divinity, 1; Master of Christian Education, 4; Master of Theological Studies, 3; and Master of Theology, 6. Sixteen persons, who in previous years had graduated with a Bachelor of Divinity, were upgraded to Master of Divinity on the basis of their subsequent studies.

Christianity Today Editor Kenneth S. Kantzer addressed the Seminary graduates on "Has the Church had it?" Before joining the magazine's staff he served from 1963-78 as professor of biblical and systematic theology and vice-president and dean of Trinity Evangelical Divinity School. He was for many years, chairman of the division of Bible, philosophy and Christian education at Wheaton College, and holds the Ph.D. in philosophy and religion from Harvard University. The bi-monthly evangelical journal he edits has 200,000 subscribers.



Dr. N. Wolterstorff

Taiwanese church leader imprisoned

The General Secretary of the 200,000-member Presbyterian Church in Taiwan, the Rev. C.M. Kao, was arrested on April 24 and placed in solitary confinement. Charged with harboring a fugitive, Dr. Kao will probably be tried in secret by a military court.

The Presbyterian Church in Canada has appealed for support for Dr. Kao and the Taiwanese Presbyterians. To date some 750 letters have gone from congregations and individuals to government authorities in Taiwan and Canada, urging a just and fair trial for those who have been imprisoned.

Missionaries from Canada are relatively free to go about their work in Taiwan. The pressures have been directed against native-born citizens.

The government-controlled press and radio have stated that Dr. Kao's arrest is not an attack on the Presbyterian Church in Taiwan. However, Dr. Kao has been the co-ordinator of his church's struggle with the Chinese authorities for religious freedom, the human rights of all people in Taiwan, and for a sane approach to Taiwan's political future. At least 95% of Presbyterians are native Taiwanese. Other Christian churches draw most of their membership from the mainland Chinese who went to Taiwan with the defeat of the nationalist forces under Chiang Kai-shek. The Roman Catholic Church numbers a significant proportion of Taiwanese in its churches, but the hierarchy are mainland Chinese.

In January of this year, several other Presbyterians were arrested, including Dr. Kao's personal secretary. She has since been refused visitors and has not been allowed to write letters or send messages.

Many Bible groups are active in Ottawa

Bible study groups for Members of Parliament and for public servants are increasing in number.

The Bible-study breakfast or lunch, a fixture in many Canadian cities, started slowly in the capital — there were only two in the federal public service in 1975. But the idea started picking up speed. The number of Bible study groups rose to 23 last November and 35 now.

The sudden jump since November is at least partly due to a new umbrella organization, the Public Service Christian Fellowship, which loosely links the groups. The fellowship was launched at a November conference and several curious onlookers decided to start.

Typically, group members wind up a meal together by discussing a passage from the Bible. Generally, they try to make a practical application of the Bible to their own lives. Often they conclude the discussion with prayers about personal or even national problems.

People attending these meetings come from many different church or political backgrounds. Some have no other contact with organized religion apart from these informal groups. Some share deep personal and marital problems, seeking help and prayer from other group members. Others come simply to learn more about the Bible.

The group for Members of Parliament is probably the oldest in Government circles. There has been an annual prayer breakfast since 1964 and there have been regular weekly meetings for years.

The non-denominational group includes such active members as Jake Epp, former Indian affairs minister and a Mennonite, and Ursula Appolloni, Toronto Liberal MP and a Roman Catholic. Most Government departments have at least one active group. Attendance at the weekly meetings varies from three or four to more than 20. Parking attendants and assistant deputy ministers sit together in departmental Bible studies.

Some groups are designed simply to deepen fellowship among members, encouraging them to get to know each other better and share each other's problems. Others reach out to people who might be interested in learning more about the Bible. Some include church-goers who are well-grounded in the Christian faith while others are aimed mainly at those who know little about the Bible.

Don Page, co-chairman of the Public Service Christian Fellowship, who leads an External Affairs Department group, said the growth of the Bible study movement is at least partly due to the revitalization of the churches and religious broadcasting on television.

Church members are "looking for an expression of their faith in terms of their practical daily lives." Groups often grapple with ethical issues that arise in their daily work. But Mr. Page said these Bible studies are not "lobby groups." They are not intended to present a particular point of view to the Cabinet or Government departments.

Viewpoint

Boer raises questions about reprobation

The most theological of issues to come before Synod of the Christian Reformed Church, which meets from June 10 - 20, is Dr. Harry Boer's gravamen on reprobation.

Dr. Boer is a retired missionary, having served in Nigeria during the late 1940s and then again from 1955 until his retirement in 1978. For him, the matter of God's election and reprobation were very important, especially in his missionary work among Nigerians.

The term "reprobation" has two meanings: it means that God passes by some people so that they will not be among His elect to enter heaven with Him. It also means that God condemns some people to eternal hell.

Dr. Boer had some serious questions concerning the scripturality of the doctrine of reprobation. That doctrine is taught in the Canons of Dort but Dr. Boer maintained that reprobation is not clearly taught in the Bible.

As a result of many years of struggling, Dr. Boer prepared a report on his thoughts. That report came in the form of a "confessional-revision gravamen" (pronounced grevo'min). It was a plea for the Christian Reformed Church to revise its confession about reprobation.

Dr. Boer made the three following points and then set out in 75 pages to make his point:

—"The inclusion of any teaching in the official creeds of the church implies that the teaching in question is unambiguously taught in the Scriptures of the Old and/or New Testament.

—"The express testimony of sacred Scripture, which the Canons claim teach the doctrine of reprobation is not in fact to be found in the Scriptures.

—"The doctrine of reprobation ought therefore to be exscinded from (taken out of) or become a non-binding part of the creeds of the Christian Reformed Church."

This gravamen was first presented to Synod in 1977 which dutifully appointed a committeè to study the gravamen and to receive comments from individuals, consistories and classes.

The study committee devoted 19 full days of meetings along with individual research.

The committee does not agree with Dr. Boer's stance. It makes the following declaration and lists two grounds (reasons):

"That Synod do not accede to the request made in Dr. Harry Boer's Confessional-Revision Gravamen: namely, that the doctrine of reprobation ought . . . to be exscinded from or become a non-binding part of the creeds of the Christian Reformed Church.

"Grounds: a. The Canons of Dort do not teach what the gravamen erroneously understands the doctrine of reprobation to be: namely, a decree by means of which God has from eternity consigned certain human beings to damnation apart from any merit or demerit on their part. b. The Scriptures do teach a doctrine of election and reprobation, in that they teach that some but not all have been elected to eternal life."

The study committee simply had to come to that conclusion, but it did so by effectively responding to Dr. Boer's various statements and criticisms.

Synod will undoubtedly endorse the report.

▣ Use of members' gifts

The fourth and concluding study committee report deals with the use of members' gifts or talents. By its very nature it is light and readable. It deals with the question of putting all members of a congregation to work in some way within the church. Everybody has talents and these talents should be used. That seems to be the theme of the committee.

The committee's 13-page report looks at the barriers which exist within our churches which prevent full use of the talents of the members. There is a notion that only the minister, elders, deacons, teachers and organists have talents within the church. Therefore, preaching, teaching and musical functions seem to be the main ingredients of church life.

The report mentions that most churches are "clergy-centred." "Many congregations are largely passive and silent. Barring a few exceptions, the minister is expected to do it all because he knows it all and after all, he is getting paid for it.

"This clergy-centred view of the church," says the report, "is reflected in the worship services which ultimately shape church life as a whole, limits the church's vision as far as the development of people's gifts is concerned, and produces a leader-follower style of ministry."

The report goes on to provide some practical guidelines for individual churches. For the past few years, consistories have received information from this committee which encourages them to use various talents on church committees and boards. We will expand in some detail on this report in our special July 4 issue dealing with the actions of Synod.

Keith Knight

Rome maintains authority over Roman Catholic church — part 1

Johan D. Tangelder

Our Faith, Other Faiths

by Johan D. Tangelder

Ecclesia Catholica. Roma Locuta. Causa Finita Est — that was once a well-known phrase. Rome has spoken; the issue is settled. No one can speak against it.

The Dutch sector of the Roman Catholic church is once again under the authority of the pope. What happened? The Roman Catholic-church in Holland was fervently traditionalist before the Second World War. She had a reputation of being "more catholic than the pope."

The war experiences saw the rigid lines dividing protestants and Roman Catholics disappearing. Postwar prosperity created an affluent Roman Catholic middle class that felt less inclined to take directions from Rome than previous generations. The Second Vatican Council improved relationships with other Christians and opened the windows of the ancient Vatican city to the world.

In the course of a few years, the Roman Catholic Church in The Netherlands became the most autonomous and independent in the fold. Time and time again, it challenged Rome's ideas of orthodoxy. The new adult catechism was endorsed by the Dutch hierarchy, while it sidestepped teachings such as Jesus's sacrifice and the perpetual virginity of Mary. It came under Vatican fire for being too ambiguous and liberal.

The Dutch Pastoral Council, an assembly of laymen, priests and bishops, rejected Pope Paul's encyclical Humanea Vitae as "not convincing on the basis of the argumentation given." That statement received prominence and it was signed by nine bishops, including Cardinal Berhard Jan Alfrink.

The Council voted most unanimously in favour of abolishing compulsory celibacy for priests, and urged Rome to relax the rule. Obligatory Sunday mass was dropped. Some Roman Catholic churches allowed interfaith marriages with Protestants. Married ex-priests were permitted to teach on seminary faculties.

Pope Paul was anxious to avoid a formal schism within the Dutch church. Over the objections of the liberal bishops, he appointed, in 1971, the conservative Mrsg. Adriaan Simonis as bishop of Rotterdam. And over the angry protests of the liberals, he named, in 1972, Jan Gysen as bishop of Roermond.

The liberals want to be relevant in this volatile, rapidly changing and dangerous world. But in quest for modernity, the Dutch catholics divided the church. The conservatives fought against the liberalizing trends. The conciliatory Cardinal Willebrands was unable to establish a working harmony among the bishops.

Pope John Paul II called for an extraordinary synod of Dutch bishops to discuss the crisis within the Dutch church. For nearly three weeks, the Dutch hierarchy met with the Pope. Each day the Pope was greeted by the bishops, by way of kneeling before him, and they celebrated the mass together.

The Polish Pope didn't hesitate to speak his mind. He spoke often and decisively. In 46 statements the decisions of the Synod, which are intended to enforce Vatican's policies, were explained.

The bishops will crack down on the deviations from official Roman doctrine. They agreed to a new catechetical decree to accompany the controversial adult Dutch Catechism. The bishops confirmed the necessity of celibacy, individual confession and absolution, a more stringent policy regarding mixed marriages, i.e., between Protestants and Catholics. And the bishops halted the growing practice of intercommunion between Protestant and Roman Catholics.

Rome has spoken. Rome has not changed. The church is still above Scripture. The Pope still has the sole authority in his hands. What Bishop Ignace Bourget of Montreal wrote in 1867 is still true today: "Let each say in his heart, 'I hear my cure, my cure hears the bishop, the bishop hears the Pope, and the Pope hears our Lord Jesus Christ.'"

The Catholic church is still seen as the sole true church. This traditional faith was restated once more by the Second Vatican Council: "This is the one Church of Christ which in the creed is professed as one, holy, catholic, and apostolic; which our Saviour, after His resurrection, commissioned Peter to shepherd, and together with the other apostles to extend and direct with authority, which He erected for all ages as the pillar and mainstay of the truth."

In 1976, Fr. Corman Burke, a former Irish lawyer, wrote in a Catholic position paper entitled Freedom and Magesterium that "the Church has always believed that the Pope has still power to govern the Church itself, and that the same respect and obedience are due to his authority as are due to the authority of Christ: whatever you bind on earth will be bound in heaven."

The changes in the Roman Catholic church came too fast. Instead of change, people long for security. They seek traditional values for support. In response to the revisionists within the church, the Pope gave the liberals according to the British journalist Patrick O'Donovan "the same remedy that the Council of Trent (1545-63) applied to the Reformation. And that was called the Counter-Reformation."

What was the reaction to the decisions made by the special Synod? The Dutch press called them disappointing. The conservatives were happy. The liberals were forced to retreat. People, who sought accommodation of the church's message to the spirits of the age for the salvation of church and world were shocked. But the bishops accepted the authority of Rome and said "yes" to the Pope. Was the synod of bishops the cure which the church needed? Time will tell.

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LETTERS

Young parliamentarians sought for reunion

Dear Sir:

This August, in Ottawa, a National Youth Parliament will take place. This will involve a meeting of 120 young people from across Canada, and has of course required a great deal of planning. The National Youth Parliament Association of Canada has been founded to sponsor this and other parliamentary activities for youth.

At this time, the Association is attempting to establish an Alumni Association of members of past Youth, Older Boys' or Girls' Parliaments from across Canada. Therefore, if any of your readers attended a parliament in their own province or region we would like to hear from them. Please have them send their name, address and telephone number, present occupation and the parliament(s) attended. (Either the parliamentary sessions or approximate years attended will do).

Mail a letter or postcard to: The National Youth Parliament Association, Suite 1102, 5900 Yonge Street, Willowdale, Ont. M2M 3T8.

Those who would like to reach other members of the parliament, send us their names and if possible we will forward addresses to them.

Thank you for helping make the Alumni Association possible. If you are in Ottawa, August 16-23, 1980, please pay a visit to the National Youth Parliament's sessions.

Bob Gallagher,
Vice President,
Public Relations,
Windsor, Ont.

CRC helps Cubans to settle

In response to the growing number of Cuban refugees arriving in Miami, the Christian Reformed World Relief Committee (CRWRC) will assist in the resettlement of 300 Cuban refugees by December 31, 1980 — the first to arrive in Grand Rapids this week. CRWRC pledged financial support and will hire a Cuban refugee assistant to work with Christian Reformed churches in the resettlement effort. Volunteers will be sent to work in refugee camps in conjunction with other church agencies.

This decision was made at a conference held in Grand Rapids made up of representatives of CRWRC, the six Hispanic Christian Reformed churches, and several diaconal conferences. Cuban representatives reported on the frightful conditions in Cuba and the difficulties encountered in getting relatives out. Some were stoned as they were leaving and others were forced to leave family members behind when Cuban officials substituted persons they wished to have leave.

CRWRC will make grants of $5,000 available to each Spanish Christian Reformed Church. They will be working with the Miami Good Samaritan Christian Reformed Church (formed during the 1960s Cuban resettlement) in arranging resettlement and responding to emergency needs.

The Christian Reformed World Relief Committee is the relief and development arm of the Christian Reformed Church. Its international headquarters is in Grand Rapids and its programs extend from development projects in thirteen foreign countries to disaster relief wherever needed.

World hunger and structural change was theme of conference

by Jack Kerkhof

At a recent mini-conference held in Grand Rapids on April 12, 1980, we tried to answer some of the questions a great deal of people have been asking. The purpose of the conference is best explained in CRWRC's 1980 report to Synod.

In 1979, Synod designated CRWRC to "convene a meeting of all potential members of such a coalition (of Christian agencies, groups, and persons of Reformed persuasion to bring the Word of God to bear on structural problems) with the goal of establishing a permanent group (with the clear understanding that it will not be a denominationally funded group)."

CRWRC found the convening of such a meeting difficult. Instead, CRWRC sponsored a "mini-conference," a small group of lay people recommended by their pastors, to lay the groundwork of CRWRC's work on social justice and structural change. We believe that such work must rest on a firm foundation of common agreement across a wide spectrum of Christian Reformed Church members. The mini-conference is charged with determining this "common ground."

The "common ground" clearly was, after preliminary reading and group discussion, that Christian action to influence structures is necessary and that the C.R.C. should do a number of things to bring about structural change.

Rev. John Bergsma, pastoral advisor to CRWRC was a most capable moderator. After outlining the purpose of the conference, he laid before us questions which we were to consider.

What things contribute to making people poor and hungry? Results of group discussions showed that this question more than anything else led to the conclusions we arrived at in separate groups.

The physical and social environment in which people live, more than any other contributing factors, can be related to causing poor and hungry. Perhaps we have never considered answering this question to any great detail before. Perhaps we thought people were poor because of floods — it may cause poverty but does flooding not usually occur in low lying areas where people decide to build their homes? Perhaps we do not have a choice. Lowlands are usually more fertile, therefore would normally create abundance rather than poverty. Erosion can usually be overcome by proper irrigation or better drainage systems.

Another major contributing factor is lack of general and specific education. I am sure we are by now, well aware of the problems illiteracy has caused throughout the world. Farmers cannot read, therefore they will never know what grains to grow and which fertilizers to use or which vaccinations to administer to sick animals. Lack of education contributes to health problems in the communities. A healthy community is usually also a growing community.

Attitudes of hopelessness among the poor; exploitation by businesses, governments, religions and individuals including unintentional exploitation resulting from pursuit of varying interests; physical and emotional conditions including those caused by war and poor stewardship of resources are also contributing factors to making people poor and hungry.

Where do we as Christians fit in, and what do we do about the problems in the world?

There were other questions as well, but this particular question I felt was one we could really put our minds together and realize what an important task God has really given us. The Bible is very clear throughout the New and Old Testaments as to our responsibility regarding our brothers in Third World countries.

To alleviate hunger, we felt the most important reason for hunger, poverty, disasters and wars was because of man's fall into sin. I do not think it necessary to spend a great deal of time on this subject. I do however, wish to relay to you some of the positive things we can do.

In environment: Provide emergency aid for starving people through existing civil and religious agencies: provide sufficient, concentrated aid to compensate for poor environment, such as improved land and irrigation where needed, clothes and shelter for warmth and protection, medical care for disabled persons.

In education: Develop and support programs and personnel to promote appropriate education among the poor, through career opportunities (e.g. CRWRC), volunteer activities (e.g. tutoring), and training indigenous trainers (e.g. agricultural methods).

In attitudes: Christians must come to a biblical understanding of caring (as Christ did) for humans totally, by building relationships with the poor, learning about their true condition, and proving to the poor that change is possible.

In exploitation: Recognizing that exploitation exists, Christians can do something about it by setting good examples in business activities and getting involved in political structures (letters, votes, group activities).

Our Saturday mini-conference was successful and perhaps the first of many future conferences. Whatever happens we have a lot of work to do and let us all remember the avenues by which we can, namely; the CRWRC and its World Hunger Co-ordinator, Michael Bruinooge.

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Church Page

Pastoral Pondering

The family that worships together ...

The family has always been important among us. We believe that home and family were meant to serve God's purpose for both creation and redemption. We learn from the Bible that God calls entire families into fellowship. God's covenant is very much a family affair. The family is a tool in the Holy Spirit's hand. What God told the Israelites long ago about raising their children in the fear of the Lord still stands today. Therefore we also take our children with us when we worship, if they are old enough to behave reasonably well in church. Congregational worship for us is always family worship, not only in the morning but also in the evening. And special mid-week services are not only for parents, but for all God's covenant children from the very young to the very aged.

We may leave no stone unturned to teach our children about the living God, for our children belong to him. And we shall take them by the hand as we ourselves serve our God, that our children may learn from us. We all know, of course, that we cannot take them by the hand forever. But neither should we let go of them too soon. We must fight for the spiritual unity of the family in the sight of God. Also in worship, we must strive to stand united before the Lord. And as God shall see us working out his will in our family, he will surely bless us greatly!

Rev. A.A.V. Geest,
Ebenezer Chr. Ref. Church,
Trenton, Ont.

Banking notes

Our local "Talk of the Town" show, as I see it, does not offer many interesting programs. But on Easter Monday it was different. The question discussed was "Why Do People Still Go to Church?" Most observations, I believe, were an embarrassment to any Scripturally-concerned and intelligent Christian. It is very doubtful if any listener, because of what the radio audience said, would be persuaded to attend church regularly from now on. As with most "discussion-programs" it was true in this case: everybody talked politely with nobody saying anything.

But a few remarks stuck in my mind. One lady felt that "the world has by-passed the church." A word like that really bothers me. I know what she means. The hour that we spent in church twice on a Sunday cannot be an isolated event in our lives. The blunt truth is that if Christianity does not mean anything to us, where we live during the week, it very likely doesn't make any big impression upon us when we have an encounter with God and one another in the church on Sunday. Worship and prayer on the Lord's Day were never meant to be a withdrawal from the world. On the contrary, they should give us a chance for Christian perspectives on the whole of our lives. But is that, in fact, what is happening? The services on Sunday should be the most exciting experiences of the entire week.

When does this miracle come to pass? For one thing, all worshippers should remember that Christianity should be just as real in the supermarket or in the factory as in the house of the Lord. Again, you cannot shut yourself off for one hour on Sunday from the decisions and responsibilities of the other days of the week.

But there is something else: Why do you go to church? May I pass on the following reasons: 1. to encounter a chance of conversion; 2. to keep up a habit; 3. to preserve a tradition; 4. to fully experience my being a human; 5. to accomplish the work of praise; 6. to see myself as part of God's creation; 7. to present (the needs of) the world to God; 8. to search my life to its very depth; 9. to obtain salvation; 10. to come to the light; 11. to be included in the communion of saints; 12. to publicly profess my faith; 13. to fulfill my part in the congregation; 14. to eventually be an office-bearer; 15. to give meaning to the Sunday; 16. to experience the Christian feastday; 17. to find rest; 18. to be edified; 19. to be brought back into tune; 20. to find directions in life; 21. to celebrate the redemption of the world; and 22. to discover that life is religion.

These 22 reasons are mentioned and discussed in Dr. A.A. Van Ruler's book: *Why Should I Go to Church?* (available only in a Dutch translation). May I kindly urge you to reflect deeply upon these reasons and to ask yourself: am I out of touch with the Lord during the week because I have been careless about worshipping on Sunday? Just remember, many people are bankrupt, spiritually because they haven't put anything into the bank for a long time.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, Alta.

Sunflower Club news

I have been asked to give you all a glimpse of what is happening in the Sunflower Club. This year, we have 35 girls. They are divided into 5 groups, meeting once a week at the guides' homes. On March 13th, we had our annual Pot Luck Supper and it was quite successful. The attendance was about 70. From the opening Bible reading right through the program after supper, the girls really enjoyed their part in the event.

We took the girls to the Mountain Nursing Home again at Easter. With the nickels and dimes the girls bring each week they made up little treats for the residents. The patients tell us our visits are eagerly awaited. Maybe they like our singing too — we hope so.

We receive quite a few comments and calls from parents in favour of our club. I think a call from one girl's grandmother expresses it best. She was quite concerned that her grandchildren did not attend church and she wanted us to know what a joy it gave her when her granddaughter called her to tell her about the Bible story she had learned that week. What a wonderful way to tell the Good News to those who for one reason or another might never enter the church.

I hope this gives a little light on our activities and we ask for your prayers that our heavenly Father will continue to bless us our club, for without his help, our work is in vain.

At this time, I would also like to thank all the guides who are really the backbone of the club. Working along with such faithful and willing workers has been a blessing in itself. Sincerely: Peggy Wilson.

First Chr. Ref. Church,
Hamilton, Ont.

Thanks to St. Catharines

On behalf of the officers and members of the Methodist Church in Dominica, we wish to express our sincere thanks and deep appreciation for the many generous gifts we have been privileged to receive from your three congregations (Covenant, Maranatha and Trinity). Our Sunday Schools in particular have been greatly blessed by the invaluable and bountiful supply of good literature. Our local preachers too, will benefit greatly from the literature.

During the hurricane, many people lost all they possessed and so the clothing, etc., came in very handy. We were happy to welcome in our midst the brothers VanderWerf and Antonides. On behalf of the Dominica Christian Council, I wish to thank you for the 15 crates of galvanized steel roofing material and 1 crate of nails for use in the recovery program at Scotts Head, a small village at the southern end of the island. It was there that the full force of hurricane David hit.

The Government has asked the Christian Council to spend its efforts in helping these people who were perhaps the most afflicted. Your very substantial gifts will help considerably in putting safe roofs over the heads of the 235 families who live in the village. On their behalf, please accept our thanks.

We thank God for the rich fellowship we share with your congregations. We trust and hope that God will use our united efforts for his own glory and for the furtherance of his kingdom. Yours in Christ, Rev. John A. Gumbs, Dominica.

St. Catharines Chr. Ref. Church bulletins

What profession of faith means to me

"It gave me a feeling of acceptance into adulthood of the church body. The assurance of eternal life is a great comfort to know. On Palm Sunday it seemed as if the whole of my life so far, was summed up by the words "I do," calling me to continue in his ways as long as I live. These past months made facing the future not as grim as it might have seemed, restoring in me a new desire to live each day as it comes, in the faith that I am part of Christ's chosen people, and that he is wherever I am."

"Before I decided to do public confession of faith, I felt that I was getting along with God better than ever. Now, after I've learned much more about him and his works through our Catechism classes, I know that bond has become closer yet. I feel safer and more sure of myself because I know Jesus is my friend and he won't let anything happen to me unless he thinks it's necessary. Now I can talk to God much more easily because I understand more about him, and because I know he'll listen to anything I tell him. After confessing my faith publicly, I feel better about being a Christian because I know I'm safe when Jesus has my life in his hands."

Westmount Chr. Ref. Church,
Strathroy, Ont.

We do, God helping us

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Parents' baptismal pledge,
Grace Chr. Ref. Church,
Chatham, Ont.

Press Parade

Church News

Christian Reformed

Called

—to Toronto (Rehoboth), Ont., Rev. Peter Van Egmond of Abbotsford, Ont.

—to Palmerston, Ont., Rev. Albert Driese of New Glasgow, N.S.

Declined

—to Lethbridge (Maranatha), Alta., and Brampton (Second), Ont., Rev. Peter Nicolai of Rexdale, Ont.

World Missions post

Rev. Louis Tamminga, minister of Toronto (Willowdale), Ont. since 1970, has accepted a position with Christian Reformed World Missions involving public relations and organizational work.

Classis Huron

Classis Huron, meeting in regular session on May 14 in Waterloo, granted an honourable release from the office of ministry of the Word and Sacraments in the Christian Reformed Church according to Article 14b of the Church Order to Rev. Nico Peters, pastor of the Collingwood CRC. The synodical deputies of Classes Chatham, Toronto and Quinte concurred with Classis' decision.

B.B. Bakker,
stated clerk

New clerks

Abbotsford (Trinity), B.C. — Gordon Dykstra, 34795 Mierau St., Abbotsford, B.C. V2S 5Y3.

Chatham (Grace), Ont. — Hans Mulder, 106 William St. N., Chatham, Ont. N7M 4L5.

Free Reformed

Declined

—to Utrecht North (Netherlands), Rev. C. Bos of Chatham, Ont.

Synod met

Synod of the Free Reformed Church of North America met May 29 and 30 in St. Thomas, Ont.

Zwart leaves CRWRC to pursue other diaconal work

The Christian Reformed World Relief Committee (CRWRC), is almost a household word among parishoners of the Christian Reformed churches in Canada. This is due largely to the dedicated work of Peter Zwart, CRWRC's Canadian director for the last ten years. As a result of his active involvement in the All Ontario Diaconal Conference (AODC) and diaconal conferences in western Canada, Mr. Zwart fostered an intimate attachment to CRWRC among the diaconates and individual parishoners. CRWRC has benefitted greatly from his efforts both in generous financial support from Canadian churches and in the recruitment of field workers for its program.

Mr. Zwart's work with CRWRC began with its inception in 1962. He served on its first board representing Classis Hamilton. In 1970 he opened CRWRC's Canadian office and in 1973 became Canadian director. Assisted by his wife, Anna, who did much of the book work and also functioned as a 24-hour-a-day receptionist, Mr. Zwart built the Canadian office into an invaluable arm of CRWRC. Since he served simultaneously as executive director of AODC, Mr. Zwart coordinated his contacts with AODC's seven diaconal conferences and his promotional work for CRWRC. Thus he was able to achieve tremendous cooperation between the two organizations.

An important aspect of his work in Canada was his role in obtaining grants from various funding agencies in the provincial and federal governments. As liaison with these agencies, Mr. Zwart gained for the CRWRC a real "trust" relationship. Many grants resulted (nearly half-a-million dollars this fiscal year) and CRWRC was able to build stronger development programs in many countries.

Under his leadership, CRWRC and the Canadian Council of Christian Reformed Churches spearheaded the resettlement of nearly 450 Southeast Asian refugee families throughout Canada — a tremendous and rewarding

achievement! Now, after 18 years of devoted service, Mr. Zwart is leaving CRWRC to devote more time to the All Ontario Diaconal Conference. His work at CRWRC has been taken over by Harry Veldstra.

CRC Canada to locate in Burlington

The Christian Reformed Church in North America has opened its Canadian offices. While the final details were being worked out, some of the agencies of the Christian Reformed Church were getting ready to move in to the 3,000 square foot facilities at Burlington Square, a plaza in Burlington, Ont.

The Council of Christian Reformed Churches in Canada staff, which consists of executive director Arie Van Eek and one part-time secretary, were scheduled to move in on June 1.

Christian Reformed World Relief Committee (CRWRC) — Canada staff, consisting of newly appointed director Harry Veldstra and a full-time secretary, were also scheduled to move in on June 1.

Expected to move in during the next few weeks are personnel from Home Missions and the Board of Publications. Secretarial work for World Missions and the Back to God Hour is also expected to be shifted to the Burlington office soon. World Missions currently operates out of office space in Brampton while the Back to God Hour used a postal box in Ottawa.

The creation of the Canadian office of CRC agencies meets government regulations which indicate that money for charitable causes (the church) should be handled by an office in Canada rather than by denominational headquarters in Grand Rapids, Mich.

The denomination's Synodical Interim Committee is the official lessee of the facilities. They have signed a three-year lease.

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Week 2	June 30-July 5	Grade 4, 5
Week 3	July 7-12	Grade 6, 7
Week 4	July 14-19	Grade 8, 9
Week 5	July 21-26	Grade 6, 7
Week 6	July 28-August 2	Grade 4, 5
Week 7	August 4-August 9	Grade 6, 7
Week 8	August 11-16	Grade 8, 9
Week 9	August 18-23	Grade 10, 11, 12
Canoe Trip — August 25-30		Grade 9-12

*entering this fall

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Grade 4-9: $47.50, Grade 10-12: $52.50, Canoe Trip: $85.00

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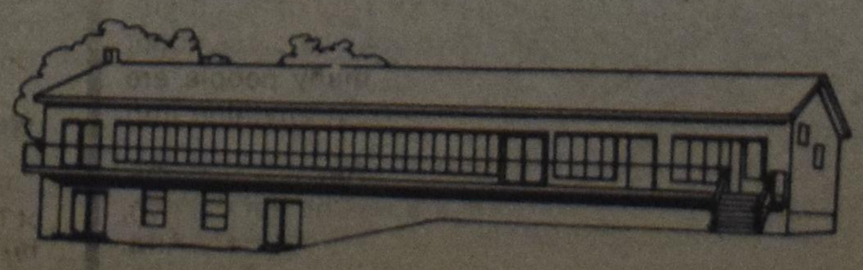


You and your mind

by Wally Goossen

Guilt is a problem to all of us at some time or other. But the nervous patient is plagued by this problem almost day and night.

First of all they feel guilty because of who and what they are. They feel they shouldn't be ill. They feel they somehow failed God and man, and live a life of constant self-blame and rejection.

Another source of guilt is the environment. People around us often feel they know what is right for us and put guilt on us for not being what they think we should be. They look at us and say: "Oh you look, healthy. There's nothing wrong with you. You should be working or in school."

They are not aware of the inner agonies of the nervous patient who would only be too glad to be a roaring success if he or she could. The problem is there is a measure of truth in it. The nervous patient usually can do more than they think!

Another source of guilt is the subtle fear that life is passing us by. Perfectionism is another source of guilt because the standards are so high they are unatainable. Often they think of themselves as the greatest sinner that has ever walked the face of the earth, and feel as guilty. Sometimes there is true guilt for real sins which need to be dealt with. But most of the guilt is a result of an over-scrupulous conscience.

How then do we deal with all this guilt? First of all, there is the statement in Romans 8:1 which speaks to all our guilt. "There is no condemnation for those who are in Christ Jesus."

This is a blanket statement which deals with all guilt. The feeling of guilt for being ill is one which is hard to deal with although it is absurd. God does not blame us for being ill. It is our responsibility, however, to try to get well with the help of God and others.

This self-blame for our illness is ironic. It takes on the characteristics of a self-rejecting attitude, a self-blame for being no good, a failure, lazy, dishonest. Yet most people I have met, tend to be humble people, honest, of good character — quite the reverse of what they think they are. Consequently, they don't realize who they are and disapprove of themselves for being something they are not.

The cure for this is to believe the good things people and God say about us. ("I have loved you with an everlasting love.") and stop putting ourselves down.

As for the guilt which comes from failing to meet other people's standards, there is not much we can do about it except refuse to feel guilty. We must live our life not to please people, but Christ. He knows what we are capable of and His approval is all we need.

"The chief sinner" title has been claimed by everyone from Paul's day to our own. Even if the claim were true, the Bible still states, "There is no condemnation for those who are in Christ Jesus."

When the real sin is dealt with, there is absolutely no reason for guilt. Even when there is real sin, forgiveness, not guilt, is what God offers us.

For the believer there is nothing but God's love awaiting us. This great love, this great healing "agent" is the most difficult to grasp for us human beings. We know we are not worthy of it.

When scripture says we are not worthy of it, it is not meant to put us down or to tell us how awful we are. It simply means we cannot merit God's love. It is free.

The "I am a worm, not a man" theology is not God's view of us. It was the psalmist's view of himself, and our view of ourselves. God's aim is to lift us, not to crush us. There is no limit to His love.

Often Christians feel guilty about accepting the good things God has for them because they see God as one who limits rather than one who blesses. This is true of nervous patients. They remember that Christ said His kingdom is not of this world and think that He does not want them to have the finer things in life.

Some are called to make great sacrifices but for the most part God is happy when we are happy. He does not begrudge a new car, a nice house, good clothes and good food. They are His gifts. But it is for us to remember the less fortunate.

There are people whom God cannot bless because they simply refuse to accept the good things He has for them. They will often complain how bad life is and lay burdens on themselves, thinking they are bearing their cross.

The nervous patient, like everyone else, is entitled to the abundant life. Sometimes this means material blessings and sometimes spiritual blessings or both.

No one need feel guilty because they are blessed while others seem not to be.

The nervous patient has the right to exist, to live, laugh, love. They do not need to justify their existence. God made us and said: "It is good."

Sometimes we even deprive ourselves of the comforts the Bible offers us and prefer to run ourselves down rather than accept God's loving assessment of us.

Whatever the reason for our guilt, we can be free. For some this is hard to believe. By the grace of God we can believe this and leave our guilt behind and enjoy new beginnings, leaving behind our habits of self-blame and self-rejection to enjoy our place in the sun. Even when we are not feeling well, we can know God's loving arms are around us and He says, "My precious child, I understand, I forgive. I will help, I care."

PASTORAL COUNSELING

Strollers or wheelchairs . . .

Ralph Heynen

With the slow but constant increase in life expectancy and the declining birth rate, our population is becoming older. Someone said that we need more wheelchairs than strollers. If you visit a hospital today you will find that the geriatric wards are filled to capacity. Nursing homes usually don't have enough beds; they always have a waiting list. Homes for the aged have long, long waiting lists. The nursery and obstetrics wards in hospitals show a steady decline. Visiting in a hospital the other day, I passed the nursery and there were just two babies in the nursery and there was a capacity there of at least 30 bassinets.

Many of us are aware of the fact, every Sunday when we worship, that in our churces we have a large percentage of aging citizens. Agencies and study commissions have talked about this and written about this. With the passing years we have been encouraged to provide programs of activity, to build facilities, to do more for those who are aging. Many communities have actively promoted programs of action for senior citizens. Even in smaller towns there are facilities where the retirees can get together and where they can enjoy some form of recreation, or arts and crafts to relieve the loneliness and the boredom. Many provide transportation for them. Some communities provide "meals on wheels" for them.

During the last half-century some 20 years have been added to our life expectancy. We know that these years requires that we give support and encouragement to those who walk those last miles of the road. A little way down the street from where we live there is a Senior Citizens' Recreation Centre. There are about eight or ten shuffleboard courts out there and a place to play horseshoes. But many sit inside and they make beaded purses, or are active with leather work, or do other little things to pass away the time. This is a community project; it's used by a number of people and in this way, of course, it is very helpful.

There are certain needs that older people have that ought to be met and basically they're not so different from the human needs at any age, but they become more evident when people live in retirement or in senior citizen housing, or when they can no longer provide for themselves. I'd like to mention a few of the needs as I see them for older people. We all need affection. This is one of the deepest needs of the heart — to love and to be loved.

Each of us likes to feel independent. We want to regulate our own lives. It is important for a person, who in life has been able to make some rather important decisions, to be able to continue making decisions for himself. A totally planned life is dehumanizing and that 's also true for the aged. If we are told just what clothes to wear, what tie to put on, what chair to sit in, we are being pushed around and we have lost our independence. Above all, we need a sense of self-esteem and self-worth.

A grandmother said, "My daughter is good to me but I hate to be such a bother to her." When aged people notice that they have become a burden, they lose their self-esteem. I think this is also true in a number of nursing homes where they are not allowed to do certain things or they're not kept very busy. They sit and they wait until the hour of death comes. We may not rob a person's self-image. We ought to let them keep their self-esteem.

The fine facilities provided for the older citizens, often paid for by social security funds, are geared to meet the emotional needs as well as the physical ones, although it does seem as though the physical needs are cared for better than the emotional ones. The danger is often with these kinds of facilities, where the elderly people are separated from the family, that they get the feeling that they've been rejected. I hear people in nursing homes say, "I haven't heard from any of my children for the last three weeks," and that's rather pathetic.

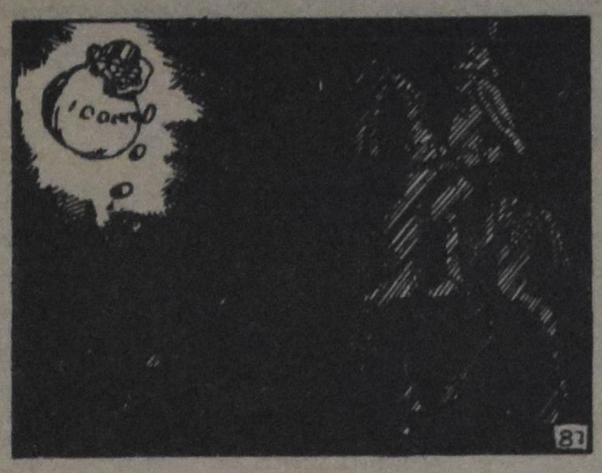
The church should be involved to a greater extent in the care of its senior citizens. I wish we could get rid of the word "shut-ins." To me that is a pathetic term. There is a danger that they are shut-out from the activities of the church, but it doesn't have to be that way. They ought to be able to have a weekly bulletin of the church and they should be given absentee ballots when there is a meeting that is held. They should be encouraged to contribute to the church financially, if possible. Communion should be given to them. In short, keep alive a person's relationship with his church. Above all, show concern and genuine love. Card showers are often given to people when they have their birthdays. The trouble with this is that they get a bushel full of cards one week and then for eight or ten weeks they hear nothing. It's far better that these cards are sent on a regular basis so that they can feel that they're not forgotten — they're still part of the church. If there's any place where we can keep this alive, it's in the church. I wonder what we are really doing about this.

THOUGHT FOR THE WEEK:

Life is not an endless succession of routine activities. Our days, our weeks, our years are not just routine successions of events, but we're travellers. Each event along the way points on toward something new, something greater, something higher. When you travel through the mountains of life, first you may go through the valley, then through the foothills, but ultimately you climb the heights. That's the beauty of the Christian life.

The Adventures of the Jolly Baker

by W.G. Vandehulst



85. That same night, while the two travelers were having their wild adventures in the dark attic, a lonely rider jogged through the forest.

He kept his horse to a walk. After leaving the inn he had galloped for a while, but soon the darkness and the winding road made that impossible. Besides, it was no longer necessary for him to hurry. When those two sleepyheads in the attic woke up in the morning, he'd be long gone. They'd never catch up to him.

Ha-ha-ha! He could already see the fat baker galloping after him on the donkey. Ha-ha-ha!

86. The lonely rider laughed aloud and patted his horse on the neck. "Well, boy, we brought that off pretty well. We sure put one over on those blockheads back there! Ha-ha-ha! Won't stumblebumble be surprised in the morning! When it becomes lighter we'll start making tracks. Our journey must not take too long. Giddyap, boy! But take it slow and easy for now."

Before him on the saddle, covered by his cloak, he carried something—a little box. It was quite heavy. What was in it?

The rider burned with curiosity, but it was much too dark to open it here. And he wanted to put more distance between himself and the inn first. Then he would feel safer.

87. "Well done! Well done!" The longer he thought about it, the more pleased he grew at his own cleverness.

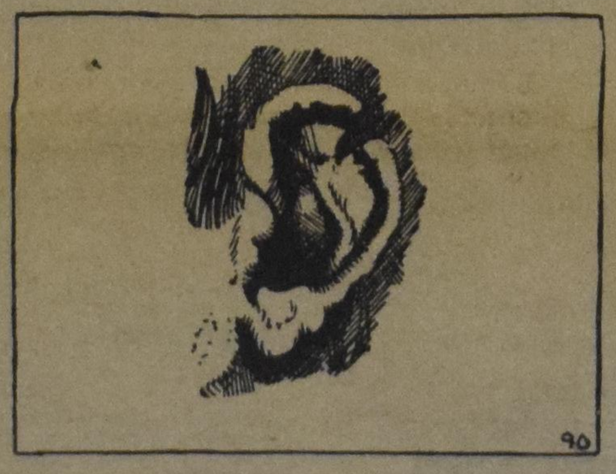
First, while he was still in the city, he had pumped the King's scribe who had given Baker Bumble detailed instructions for the journey. From him he had learned that the baker had a little box with him containing the secrets of his raisin-bun baker's art.

If he could get his hands on that box. If he could reach the land of the King of the North before Baker Bumble and pass off himself as the best raisin-bun baker in the world. If he could win the heart of the King. Then maybe he would be the one to receive the bags full of gold coins.

88. And he had done it! He had the little box right in front of him on the saddle under his cloak.

It hadn't been very hard to fool the innkeeper, that loose-tongued blabbermouth. He had merely told the man that he was an agent from the King of the North. And that he had been sent to keep an eye on Baker Bumble and his wife. But also that they were not to know. The old fool had believed every word of it. He had helped him with everything: hiding him from the travelers and leaving the barn unlocked at night.

Swiping the little box out of the wagon had been child's play. "Giddyap, boy! I can't wait to look inside the box. I wish it were morning."



89. The moon broke through the clouds. He stopped and lifted his cloak to look at the box. What a crude little box it was. A small padlock hung from the latch. My, it was heavy. The padlock should be easy to break off.

When he knew the secret and got the stern King of the North under the spell of his delicious raisin buns . . . Ah, the gold coins would weigh even more than this heavy little box. This was much safer than trying to pass himself off as a magic healer to the King. Others had tried that. They hadn't fared well at all.

90. The King of the North suffered from a strange illness—ill temper. He had one fit of temper after another. Anyone who could cure him would be well rewarded. Two or three healers had already tried. They fixed special potions for him, but he only became worse. He had more fits than before.

The healers were paid—not in gold coins but in leather lashes. Then they were put in stocks in the city square with long donkey ears pinned to their heads. Worst of all, a little notch was cut into their own ears. Ooh, that must have smarted. They would have to bear that mark the rest of their lives.

He himself was a magic healer, a quack, too. Many foolish people believed in his cures. But he didn't dare try them out on the evil-tempered King of the North. He would rather win him with the magic raisin buns of Baker Bumble.

91. In the distance, on the horizon faint light was glimmering. Morning was near.

Giddyap! He spurred his horse into a stretch of tall woods. He would find a spot off the road where he could examine his stolen treasure. Wouldn't Bumble have a fit when he saw that the box was gone from the wagon! It served him right for being so foolish.

Had they seen him at the inn yesterday? He didn't think so. He had left his pointed hat—the emblem of his healing art—on the table. But he had managed to snatch it away before Mrs. Bumble had come in.

92. A strange couple, those Bumbles. They had sure spent a long time banging around in the attic before they went to sleep. One of them even tried to look outside by sticking a candle out the window. In the wind! Ha-ha-ha! But he hadn't been seen. And even if he had, he didn't care. He was long gone. Let them try to get the box back if they could.

"Ha-ha-ha! You stumblebum raisin-bun baker! All your fame and honor, your fortune and skill will be mine . . . Whoa, boy. This way."

The black rider steered his horse down a small side trail that he had spotted in the dim morning light. Soon he reached a small clearing in the middle of some dense woods. It was an ideal spot.

"Whoa, boy! This is it!"

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Politics

"Dear Member of Parliament . . ."

by Ben Vandezande
Politics Editor

A construction worker with his calloused hands still tired from a day of framing a new house, sits down after supper with a pen and a piece of paper to write a letter. This one is not to his parents or a close friend. This letter will go to the Minister of Labour, the Honourable Mr. Elgie (with a copy to his local Member of the Legislature).

This is not the first attempt at such a letter. Last night his efforts ended in frustration and five crumpled sheets of paper. But tonight would be different. He had thought about it all day and he wasted no time getting down to it after supper.

This time the words flowed. He tried to keep all the suggestions the business agent had made, in mind. "Boy, letter-writing has never been this tough! I'd rather work four hours over-time and pay someone else to do it."

But within an hour, his letter was done. He called his daughter into the room; "You know English better than me, correct this and type it, would you?"

That night he made a special trip to the Post Office to mail his envelopes. There, he had done his bit for justice on the labour scene.

In the past months, that kind of a situation has multiplied itself out thousands of times with many different people. The list is familiar: the struggles of C.L.A.C.; Ontario's Bill 4; financial equality in education; etc. Many supporters are being called to rally to the support of a cause by writing letters to government. And painstakingly at times, they respond to the challenge. Thousands of letters have gone out and in many cases people receive letters back.

It is precisely here that the struggle for "justice-by-mail" becomes crucial. What happens after we get the first letter back? Do we frame it? Do we burn it? Or do we answer it?

In order to illustrate why our response to that first letter is important, it is important to understand something of the role of letters in an MP's life, how they are answered, and a half-dozen typical "responses" of which we should be aware.

It is rare that one letter can change a person's views. When you consider the volume of mail an elected member gets then it would not be an understatement to say your letter won't change him. Some argue that's why we need a volume of letters. While that is true, the people that are bothered the most are the secretaries or the administrative assistants who have to answer them all. The member does get to hear about them all and probably reads many, but he does not respond to them all individually. (It is important to say here, that if we expect a member to write us a letter in response, the least we can do is write an original letter ourselves!)

Any member worth his re-electable salt, will answer his mail. The key to answering mail is to appeal to a broad spectrum of voters. He needs to use the same approach he uses in an election because in this political business the "winner takes all." (and 40 percent of all members in the House of Commons are newly elected — that also means 40 percent are temporarily unemployed).

This broad appeal is even more important in dealing with single-issue lobbies, i.e. any group that puts pressure on a Member in some volume on one particular issue. The Member may be trying his best to serve his riding, trying not to annoy anybody, but these lobbies want to pin him down on a single issue. What's worse, they threaten to vote against him if he does not agree 100 percent.

Such a Member is relieved when all the lobby wants to do is have its members send one letter. He can respond to them in such a way as to not lose too many votes. It's when they write back with more detailed questions and suggestions that the problems begin.

But there is hope for him. The very strength of a single-issue group is its weakness. The single-issue-lobby writes lots of letters asking the member for his position for "their cause" and the member does not have to be a genius to know where the letter-writter is coming from. Therein lies his advantage: the member knows your views before he must respond. He will use this for all it is worth to defuse the anger of a single-issue voter. In the examples below we will look at some technique most often used to answer such a lobby.

But first two important points. Some Members will state their position in a bold no-nonsense way, hoping you will be impressed with his honesty, even if you disagree. Be thankful if you have such a Member. But they are not common. Such a letter, if nothing else, avoids the glorious opportunity to win a voter.

Miss the issue

The following are six common ways used by Members to answer mail from a single-issue lobby. Why not pull out any letters you have received from Members to see if they used any.

Agreeing half-of-the-time: In this approach, the Member avoids mentioning his opposition to your stand. He will usually give you a summary of existing legislation and

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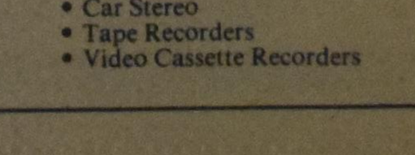

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promise that he will look closely at both sides of the argument before arriving at a conclusion. He promises to keep your comments in mind. Such an apparently fair and sensitive approach ignores the fact that he has made up his mind. He is simply trying to keep you on his side.

Don't agree and don't disagree: In this case, the Member isn't going to tell either side of his position. To both he will say something about how many people are concerned with this problem and that all the problems involved make it a very complex situation. Often such a letter is accompanied by a promise to be put on the mailing list and a stack of reading material.

Pass the buck: Many Members believe that hot issues are best resoived somewhere else, i.e., the provincial Member will point to the federal government; Members will refer to the courts or supervisory bodies such as labour boards, etc. The best example of this occurs when the Member points to the "other party" (which is in power) as being the one to decide (without stating his position).

Neglect: Sometimes the best answer is no answer. By ignoring letters of constituents who don't agree with his position, a Member avoids a lot of bother of drafting some kind of response. He will, of course, respond to a letter he agrees with.

Run around the issue: Some decide they must write a letter so confusing that no one can really figure out what he's talking about. These kinds of letters often serve both "pro" and "anti" sides. An example as related to abortion reads as follows:

"Philosophically, I disagree with the form of the legislation in 1969 and would have preferred more restrictions. Nevertheless, I feel that the law was consistent with ideas of religious freedom and individual choice which underlie a democracy. For that reason I am not sure a law can properly respond to such a personal issue. Individual responsibility must be stressed. By the same token, if the government does not forbid it, the government also must not discourage it."

Confused? You should be. You can read those sentences again and again and you still won't have the faintest idea what he means.

The Party position: Often a member will duck behind the Party's position rather than talk about his own. This absolves the Member of his responsibility. Besides, you are less likely to vote against a party than you will vote against a local Member.

The point of this list is not to make us cynical about letter-writing. But we who are often part of a single-issue lobby must recognize two things: a) A member does not want to lose your support in a winner-take-all system. b) Single-issue people tend to be the more active citizens and potentially will vote the next government back into power. As one Conservative put it succinctly, "Christian school supporters will be at the polls in the next election to re-elect a P.C. majority."

How should we respond? Here are some suggestions:

—Always write your own personal letter.

—Always reply to some part of the answer the Member gives. Ask for further explanations.

—If the reply is an example of one of the six methods outlined above, zero in on that and ask him to be frank about his personal position.

—Express heartfelt appreciation to any Member who openly states his position. If you disagree write him about the disagreement.

—Be informed and keep the Member informed. After 4-5 letters, why not talk with him personally. The letters will give you lots to talk about and it will establish a personal link.

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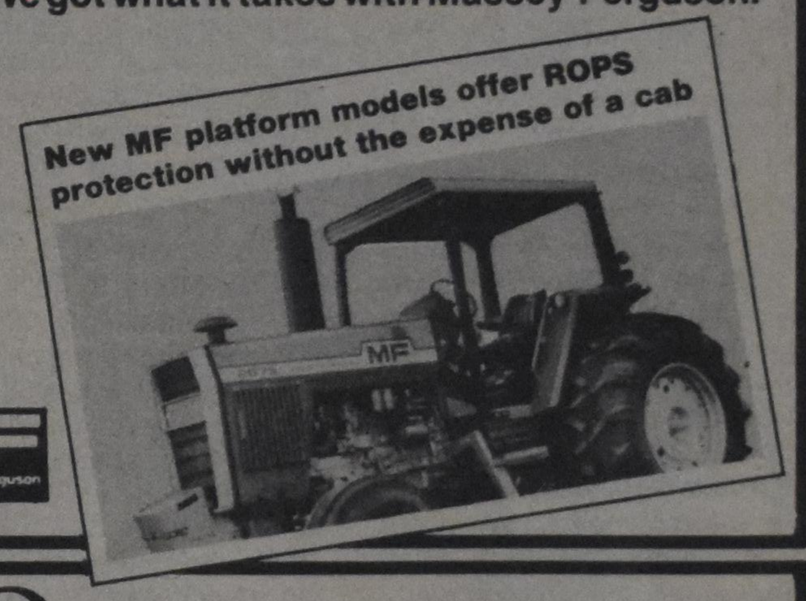

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Mental Retardation: That none should perish

by Gerald Oosterveen

Rev. Oosterveen is chaplain at the Dixon Development Center for the Mentally Retarded in Dixon, Illinois. This is the second of three parts.

A retired couple recently sent me a long, poignant letter. They wrote, in part: "We have made application for admittance to a nursing home. This brings us face to face with the very painful prospect of having to find some other place for our son. He cannot live alone. He works, but cannot manage his own money, his laundry, his complicated applications for Medicare funds if he is ill, etc. We would like to keep him near our church, which has always been his church home. We were deeply moved recently when reading the understanding and compassionate report in the Acts of Synod 1979 [pp. 662-678]. It suddenly seemed as if we were not facing this problem alone, a problem which has hung like a dark cloud over our lives. We find it easier to trust God for our own future than for the future of a handicapped son. If only we could be sure he would have a Christian and loving environment."

In wishing for a Christian and loving environment for their son, these parents are like the parents of that very small group of profoundly and severely retarded persons whose plight we considered last week. But they are obviously not looking for the same type of care. With much greater potential, their son has different needs.

Traditionally, the mentally retarded — who, incidentally, are increasingly referred to as developmentally disabled — are divided into four broad categories. The dividing lines are drawn somewhat arbitrarily and within each group there may be persons with differing needs and abilities. *Retarded persons are not all alike.*

The *profoundly retarded*, only 1.5 percent of the total, have the least potential and require the most intensive care. With an I.Q. of less than 25, they may respond slightly to some training but will need skilled nursing care their entire life, usually away from home.

Immediately above them are another 3.5 percent known as the *severely retarded* whose I.Q. is between 25 and 39. Perhaps half of these may also need nursing care, though responding somewhat better to training. The other half of this group can be trained in some basic health habits, may learn to talk somewhat and learn some work skills, though only in a very sheltered and structured setting.

The next higher group are the *moderately retarded.* This group of only 6 percent of the total has an I.Q. between 40 and 55. They are unlikely to progress academically beyond second grade tasks even though they stay in school till age eighteen. While they may achieve partial self-support in unskilled or semi-skilled work, they will always need supervision.

The three groups thus far mentioned make up only 11 percent of all retarded persons. All others, 89 percent, or nine of every ten, form a huge group of persons called *mildly retarded.* With their I.Q. of 56 to 70, they do not differ all that much from the rest of us. Considered merely "slow" in past generations where they easily fit into the agrarian setting, their greatest difficulty today may well come during the school years. Sometimes their handicap is not discovered until first grade. Having mastered perhaps sixth grade material by graduation time from high school special education classes, many will "disappear into the crowd. Most are dependable workers who stick with their job better than brighter persons, despite earning generaly lower wages. Many manage to live independently, Some even get married.

Statistically, there may be as many as 8,500 retarded people in our denomination, of whom at most, 3 percent will need nursing care away from home. Of the other 97 percent, many of the higher-level, mildly retarded do so well that they really need no special care save perhaps only a good friend or relative to help them over rough spots as they come. Possibly all they need is someone interested enough to visit them in their apartment once or twice each week. That still leaves several thousand, of course, who need an environment which ranges somewhere between the total confinement of a skilled nursing home and the total independence of practically unsupervised living.

It is for these people in the middle that there is a special concern. The trend today is that handicapped persons live in "the least restrictive environment," meaning that as much as possible they should live like other people and be involved in the activities everyone enjoys. This means they live at home as children, attend a school which nurtures their specific potential, go to Sunday School and church with their parents, play with neighbourhood children, make profession of faith if possible.

These are not necessarily easy years, either for the parents or the children. Stress is common, especially when the teen years arrive, and playmates are no longer available, when loneliness is a frequent companion of the child and sitters are increasingly difficult to find, when brothers and sisters get married and have children and the handicapped youngster demands to know why he can't do the same thing, when feelings of sexuality surface and are difficult to conquer. Many parents faithfully and devotedly shoulder the burden, often with little or no help, sometimes as long as fifty years, while all along there hovers overhead that dark cloud of fear for the future. Finally, when a parent dies or when both need to go to a nursing home, there is the agonizing question of my correspondents' letter, "Now what do we do with our son?"

In all honesty, it must be admitted that for these handicapped persons, the future looks brighter than ever before. Because of the emphasis on community integration of the retarded, programs are underway everywhere to provide work and housing. Increasingly larger portions of state budgets for the developmentally disabled go for Community Living Facilities (CLF) or Intermediate Care Facilities (ICF). While living conditions frequently can bear improvement, increasingly stricter regulations and more frequent inspections may bring that about. Recent court decisions mandate that *all* retarded live in their home community. This may eventually become a reality.

But there is a catch, one that tears at the heart of sensitive and conscientious parents. Although the homes may be quite

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acceptable in themselves, they lack the special character needed for covenant people: they are not *Christian* facilities. Last week, I explained that a Christian environment, while surely most desirable, is not essential for the profoundly retarded. For higher-functioning persons, however, a Christian environment is crucially important. *Because the placement of a mentally retarded person, when he or she leaves home, is usually a permanent placement, parents dare accept nothing less than a home with a distinctly Christian atmosphere.* Nor should the church permit them to do so.

There is obviously a principle at stake here, namely, that the strong should bear the burdens of the weak and protect them, especially when they belong to the household of faith. More importantly, however, the eternal security of persons is at stake, persons created in God's image and as members of the covenant baptized into the fellowship of the church, persons who through faith in Christ —child-like though it may be — are heirs of salvation. Jesus said about children, and that surely also applies to the retarded, "It is not the will of my Father who is in heaven that one of these little ones should perish." Knowing this truth prompted another mother to write, "It would be so nice to know there will always be a place for our daughter in the loving arms of the church."

Retarded persons are characteristically very impressionable. Unable to comprehend all aspects of a situation or foresee the consequences of certain behaviours, they are largely at the mercy of brighter persons. If those with whom they come into contact mean well, there is great potential for good. The wrong persons, by contrast, can work grave and irreparable harm. It is no coincidence that a disproportionate percentage of prisoners are mentally retarded but rather a case of evil companions having corrupted good morals. Desperately wanting to be accepted and eager to please, they readily go along with bad suggestions.

Parents know this from repeated painful experience and it fills their heart with fear. With patience and great difficulty they have tried to instill in their children a love for the Lord Jesus Christ and a sense of right and wrong. Like a nightmare, the anxiety haunts them, that all this may be lost if their child is forced to live in a non-Christian environment. Even more, they dread the possibility that their child may be eternally lost. They, too , do not want one of these "little ones" to perish. Is it any wonder that many parents hope, and some parents pray, that their child will precede them into death? Should it even surprise us when in a violent act of love an occasional parent kills his child to protect him from the future? And the refrain from Christian parents occurs over and over again, "If only we could depend on the church!"

The Committee on Christian Care for Retarded Persons has already stated in its 1979 report to Synod that retarded persons placed in a secular setting are denied their heritage, if the opportunity for religious expression is denied them. It need not come this far, fortunately. But more of that next week.

Calvin's "Mr. Music" feted at eighty

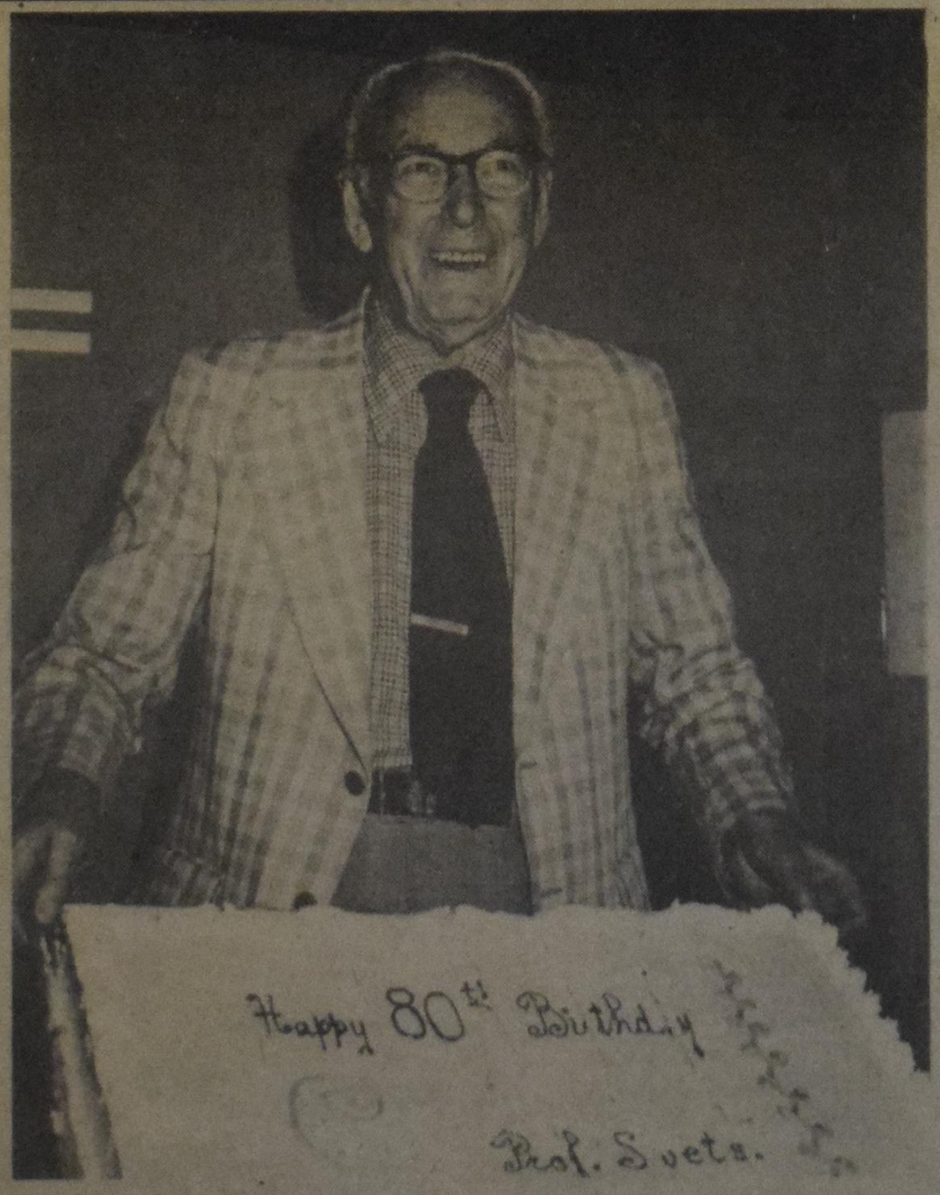
Seymour Swets, Calvin College professor of music emeritus, was honoured May 8, at a surprise party in the Fine Arts Center, hosted by the Music Department to celebrate his 80th birthday.

Swets, who began his long Calvin career in September, 1923, smilingly received a framed tribute of appreciation. He interspersed bites of birthday cake with signing copies of his book, *Fifty Years of Music at Calvin College*, for students and staff.

"Our gratitude," the tribute states, "is not primarily because he was the first Professor of Music and Chairman of the Music Department, but because, through his love of music, his care for people, his sensitivity to music as a gracious gift of God, and his conviction that music had an important place in a liberal education, he secured for music, a highly respected position in the curriculum and in the life of Calvin College."

Although Swets began several musical ensembles over the years, and was later joined by additional professors in an expanding department, his longest involvement with a Calvin music group was the Oratorio Society, which he directed from 1923 until his retirement in 1967. The Society performs Handel's "Messiah" annually at Christmastime, and also presents another oratorio in the spring.

Swets and his wife, Wilma, are residents of the Holland Home, Raybrook Manor.



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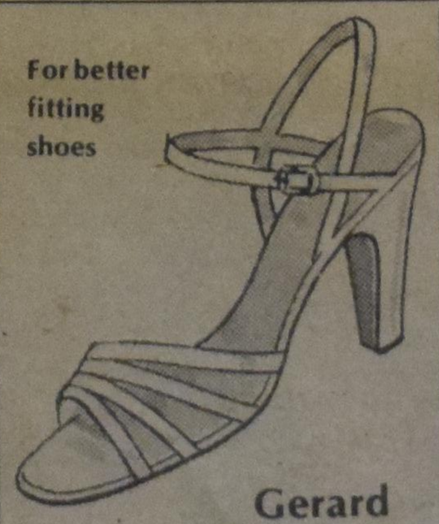
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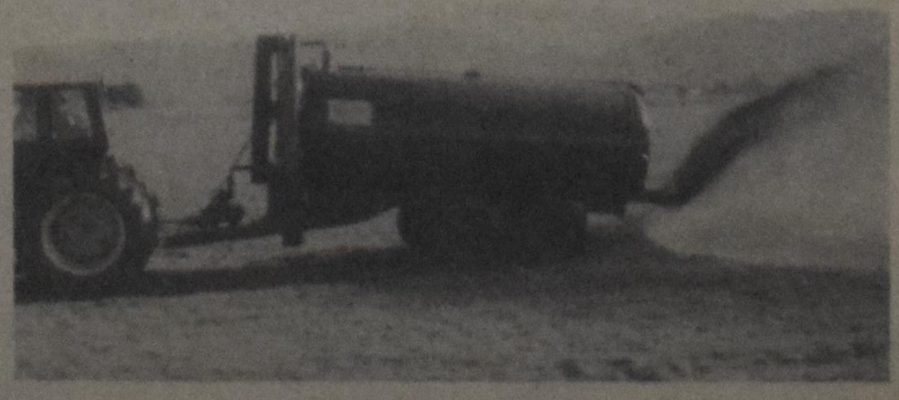

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CLAC strike is over

by Ed Vanderkloet

"Believe me, we have no intention of taking a man's seniority rights away..."

"Of course, everyone is entitled to a regular day off..."

With these assertions, Mr. William Bruckner of Houston, Texas, chief negotiator for C.H. Heist (Canada) Limited, paved the way for a quick end to CLAC's 17-day-old strike against that firm's Hamilton operations. Bruckner made his concessions at a meeting convened by a mediator of the Ministry of Labour, and attended by representatives of the CLAC and of the Heist management.

To be sure, negotiating wage rates and drafting the various clauses in proper legal language required a solid seven hours of bargaining, but at noon on Friday, May 16, a tentative settlement was reached and a memorandum of agreement was signed. That same afternoon, CLAC's members ratified the pact by a secret-ballot vote of 8 to 4. (See initial story in May 16 issue).

Why could we accomplish in seven hours, what was such an elusive goal during five months of earlier negotiations? Why could this strike not have been avoided? These questions were foremost in the minds of CLACers and perhaps also of management personnel. The strike certainly achieved its goal. Even though the Heist company did everything possible to keep its operations going with outside strike-breakers, these efforts had only a very limited success. The CLAC had written a letter to all Heist's customers in the larger Hamilton area, (Stelco, Dofasco, Gulf Oil, etc.), explaining the dispute and politely asking these corporations not to use Heist during the strike. Many of them honoured the request.

Sharply reduced business was undoubtedly a major factor in the management's change in attitude. Its earlier refusal to accede to the most reasonable requests turned into an obvious eagerness to settle the dispute. Only on the issue of retroactive pay to February 1 (the expiry date of the old agreement), the company remained inflexible.

Although the strike was a success if measured by the usual standards, both sides nevertheless suffered in this struggle, not the least because of lost business and lost incomes. Much bitterness was created, and the attempts of Local 205 of the International Brotherhood of Painters and Allied Workers to break the strike only worsened an already tense situation. (That union ordered its members to perform the work normally done by CLAC members.)

We are happy that both management and employees have indicated a desire to let bygones be bygones, but even so, it will take time for the wounds to heal.

The conflict at Heist vividly illustrates the need for legislation that requires parties to submit their industrial disputes to a permanent court of arbitration or similar tribunal. We are not advocating compulsory arbitration as the magic solution to all labour unrest, but we believe that it is far to be preferred over the use of a crude weapon such as the strike. However, the Heist dispute also shows that, in the absence of mandatory provisions for the solving of industrial conflict, the strike may at times, be the only means available to obtain social justice.

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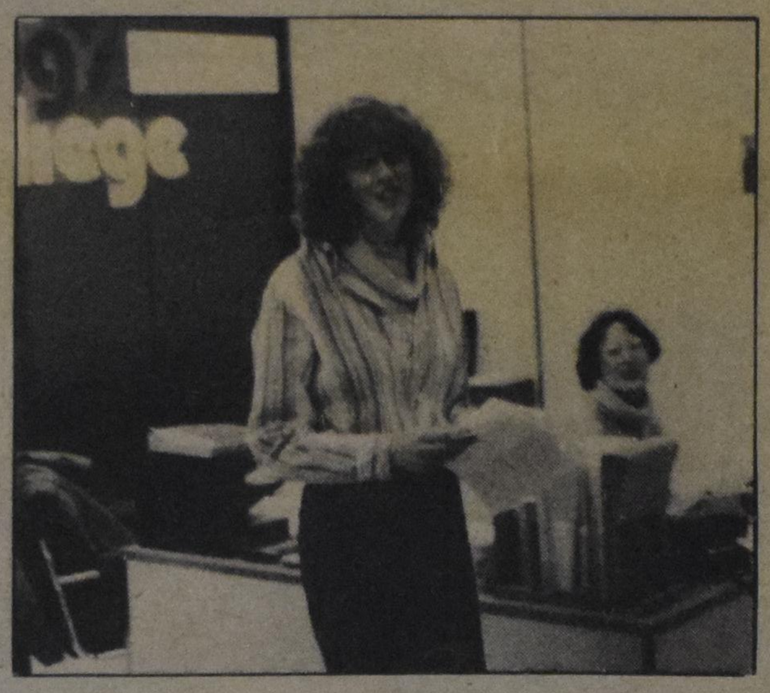

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A brief rundown of the courses:

Session A — Wednesday, July 2 — Friday, July 4: "Confederation in Perspective" — Dr. Harry Groenewold. "Personal Growth" — Dr. Sidney and Jan De Waal.

Session B — Friday, July 4 — Monday, July 7: "Defending the Faith" — Dr. Russell Savage. "Secular Scripture from the Romance of the Machine" (Science Fiction) — Dr. Keith Ward.

Session C — Monday, July 7 — Wednesday, July 9: "The Symphonies of Beethoven" — Dr. J.J.K. Kloppers. "How to Read the Bible" — Dr. Sidney Greidanus.

Session D — Wednesday, July 9 — Friday, July 11: "Chemicals and Our Environment" — Dr. Harry Cook. "Using Library and Cultural Resources" — Ms. Margaret Donnelly.

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Registration deadline is June 20.

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In addition to the summer school sessions, a choral workshop will be offered from August 26-28. The course will be conducted by Professor Karl Hochreither of Berlin, West Germany.

Karl Hochreither is Professor of Organ at the Berlin School of Church Music, and

Con't on page 13

We're ready . . .
Sierra Leone is ready . . .
Are you ready . . .?

The CRC's "special hunger project" is ready to go. Enough money for the first year is here; the arrangements with the government of Sierra Leone are made; the plans are in hand.
We need these people in 1980.

Health/nutritionist
experience or degree in
community health services
B.S.N. degree or equivalent

Literacy Worker
degree in linguistics
or related field

Church Developers
seminary or
Bible college training
two needed in 1980

Other Qualifications:
commitment to missions, commitment to development, minimum six-year commitment to Sierra Leone, ability to adjust culturally.

Are you ready to commit yourself to foreign service? In the name of Jesus Christ.

CONTACT
CRWRC
2850 Kalamazoo SE
Grand Rapids
MI 49560
(616)241-1691

Calvin philosopher honoured

Dr. Richard J. Mouw, professor of philosophy at Calvin College, has been named the 1980-81 J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College, Huntingdon, Pennsylvania.

In announcing the appointment, Juniata President, Frederick M. Binder explained that the chair was established in 1975 with a bequest from the late J. Omar Good, a Juniata student in the mid-1890s who left the college one million dollars.

Lester and Pauline Rosenberger of Narberth, Pennsylvania, who serve as the trustees of Mr. Good's estate, conceived the idea of evangelical outreach to honour Mr. Good's request that a portion of his estate be used for "the perpetuation of the Triune Faith of Protestant Christianity."

As the J. Omar Good Professor, Dr. Mouw will teach a course each academic term, participate in numerous on-campus seminars and discussions, and deliver lectures to the community, both on and off campus.

Dr. Mouw succeeds the Rev. George M. Docherty, minister emeritus of the New York Avenue Presbyterian Church in Washington, D.C., who held the post this year.

The three previous J. Omar Good Professors were: Dr. E. Earle Ellis, a noted New Testament scholar and professor of Biblical studies at New Brunswick (NJ) Theological Seminary; Dr. Chad Walsh, acclaimed poet, author, and professor of English at Beloit (WI) College; and Dr. C. Samuel Calian, internationally-known author and professor of theology at the University of Dubuque (IA) Theological Seminary.

Dr. Mouw received his B.A. degree in English from Houghton (NY) College and his M.S. degree in philosophy from the University of Alberta, where he served as a teaching assistant.

With a thesis titled "The Identification of Behavior and the Problem of Other Minds," Dr. Mouw received his Ph.D. in philosophy from the University of Chicago, where he also was named a University Fellow, 1966-68.

A prolific writer, Dr. Mouw has authored two books — *Political Evangelism* and *Politics and the Biblical Drama* — and has made significant contributions to three others.

In addition, he has published articles and reviews in numerous journals, including the "Calvin Theological Journal," "Christian Century," "Christianity Today," "Ethics," and the "Reformed Journal."

Also proficient as an editor, Dr. Mouw serves as a member of the editorial boards of "Theology Today" and "Laity Exchange," and as an editor of "Reformed Journal." He also served on the editorial staff of "Ethics," 1966-68, and was a 1975-76 National Endowment for the Humanities Fellow in Sociology at Princeton University.

Other of his professional experiences have included serving as chairperson of the philosophy division of the Michigan Academy of Arts and as a consultant to the Rockefeller Foundation Study on University-Related Theological Education. He also was a member of the planning committee for Consultation on Civil Religion in America, sponsored by the Council on Religion and International Affairs and the Johnson Foundation.

A member of the Calvin faculty since 1968, Dr. Mouw had previous teaching experience at the University of Alberta, the University of Illinois and Elmhurst (IL) College. More recently, he was the Visiting Lecturer in Ethics at Calvin Theological Seminary and a member of the graduate faculty at Aquinas Institute of Religious Studies.

King's courses

Con't from page 12

Director of the Bach Choir and Orchestra at the Kaiser Wilhelm Memorial Church in Berlin. He has performed world wide as organist and produced a number of records (e.g., Bach Cantatas). He won a Grand Prix de Disc for his interpretation of Liszt's organ music.

Participants are requested to register early (not later than June 15), as the number will be limited, and a balance between the voice parts has to be maintained. The fee is $40 ($25 for registration, $15 for music and mailing).

Further information about the choral workshop and summer courses can be obtained by writing or calling The King's College, 10020 - 108 Street, Edmonton, Alberta, T5J 1K6. Phone: 428-0727.

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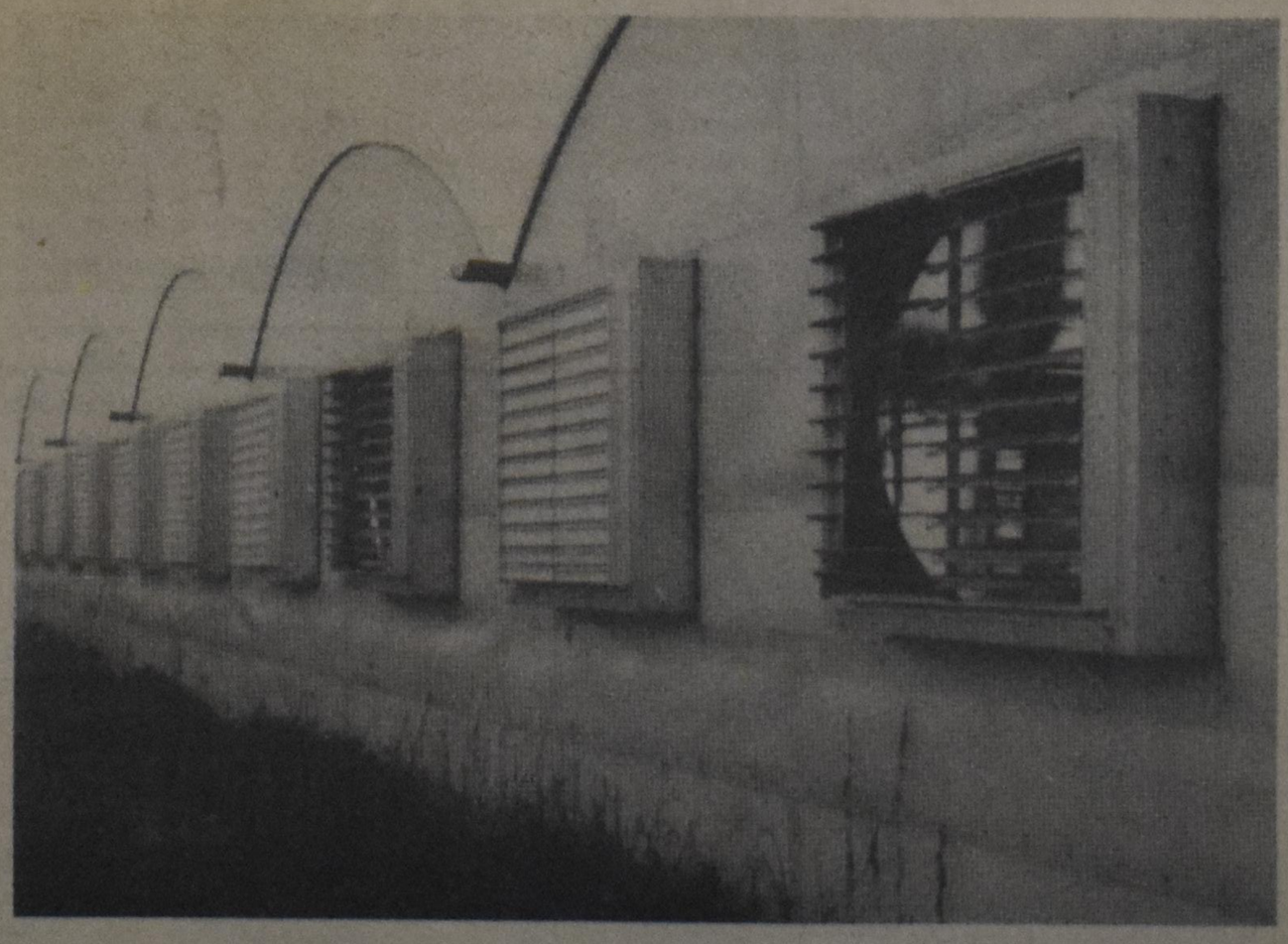

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Christians question our well-oile

Indian Affairs and/or Northern Development?

by Wilma Vander Schaaf
C.C. staff

Remember Judge Thomas Berger? Remember how he went about following two years of hearings, in 26 native communities as well as many other northern and southern communities? How he listened to concerns expressed with the then-proposed MacKenzie Valley pipeline; the serious impacts and consequences to those who lived in the Valley?

The MacKenzie Valley Pipeline project was checkmated, that is, Berger strongly called for a moratorium on any major developments until native claims were settled and until adequate environmental legislation to protect the homeland of more than 12,000 Dene was in place.

Berger's report (The Report of the MacKenzie Valley Pipeline Inquiry — entitled, *Northern Frontier, Northern Homeland*) was more or less listened to by the government of Canada.

However, discovery of more oil on the Norman Wells oil fields and recent application by Interprovincial Pipelines Ltd. to construct an oil pipeline from Norman Wells through the MacKenzie Valley and the Dene Nation, to Alberta, illustrates that the debate is not over.

Project North, an interchurch project on northern development, in its call for a delay on the Norman Wells Pipeline, states the following: Dr. Tony Clarke, speaking for Project North charged that the proposed pipeline would be a direct violation of the Berger Commission's recommendations of 1977 and "could seriously jeopardize the federal government's new initiatives to re-open claims negotiations with the Dene nation."

Application to the National Energy Board (NEB) was filed by Interprovincial last month, and hearings into engineering, financing, supply and demand, environmental and socio-economic impacts could start by late summer. Construction is planned to begin by 1983.

"The regulatory processes presently planned for this pipeline are completely inadequate," Clarke said. "The Department of Indian Affairs has evaded responsibility for examining the social impacts of the pipeline by asking the Environmental Review Panel (EARP) to look at the social as well as the environmental impacts in an incredibly short time frame — three to four weeks at the most. This appears to be an attempt by the government to streamline the regulatory process in order to facilitate the rapid construction of the pipeline."

The go-ahead for this pipeline will once again open up the concept of the MacKenzie Valley 'corridor' for highways, hydro projects and other pipelines. The Dene at the time of the Berger inquiry found this unacceptable until they have in place, the necessary political and economic institutions to control such developments and to ensure these projects are for the benefit of all the people.

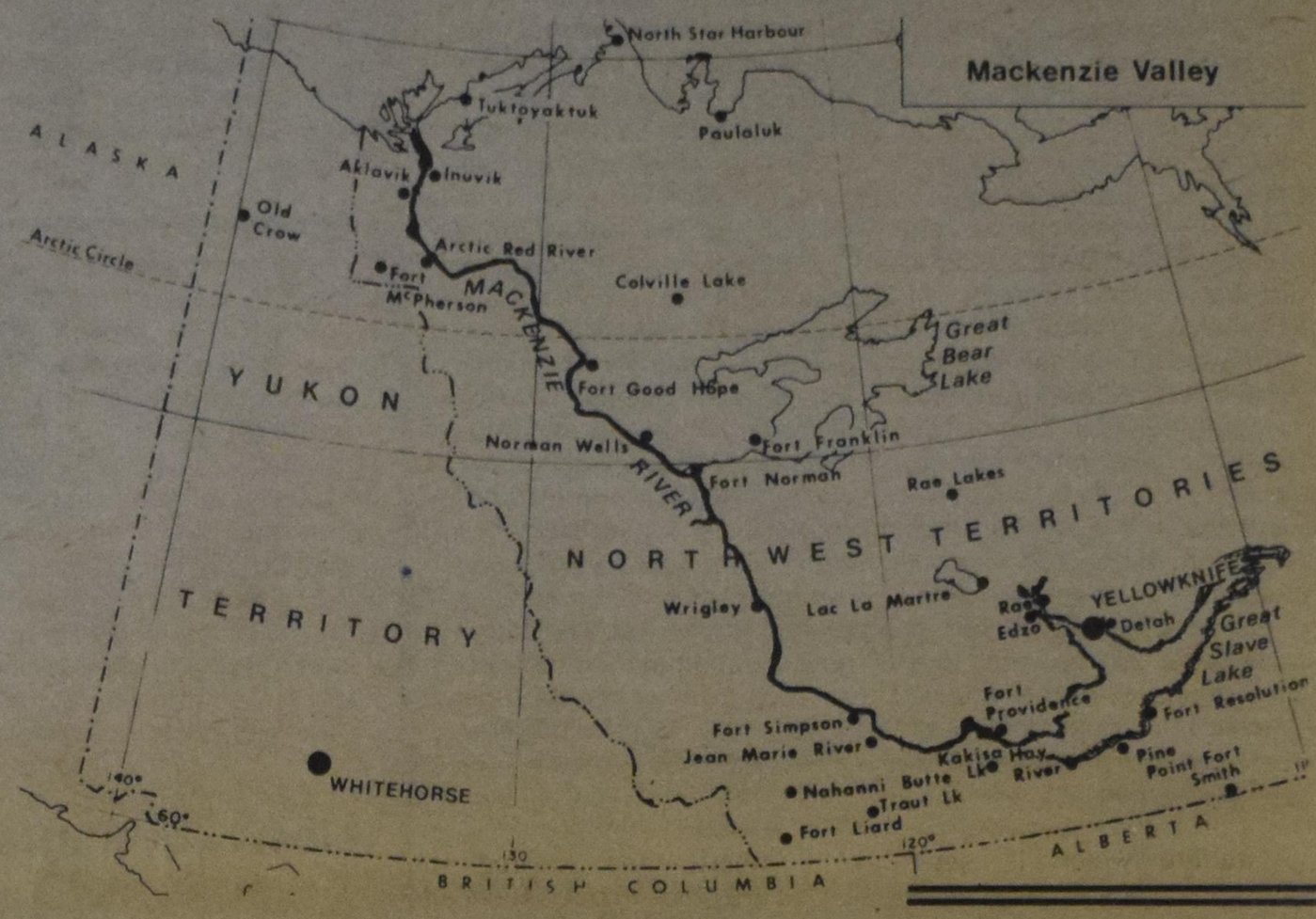
Finally, Project North called upon Minister of Indian Affairs and Northern Development John Munro to declare a moratorium on the construction of the pipeline and to instruct all government agencies involved in decision-making on the Norman Wells pipeline (including EARP) to postpone their efforts until Dene claims have been negotiated, settled and implemented.

Aside from the speed by which this project has gotten under way, another interesting fact should be mentioned to further illustrate the inherent conflict of interest within the Department of Indian Affairs and Northern Development. Esso Resources Canada Ltd. owns two-thirds of the Norman Wells oil field. The Department of Indian Affairs and Northern Development owns one-third.

Further facts about the pipeline which are somewhat disturbing include the type of drilling and construction that needs to take place which could change the physical environment of the MacKenzie River. The amount of recoverable oil in barrels a day is not a significant amount. But at the price of oil, the "enhanced" recovery processes and the rather small amount of recoverable oil, is still worth the effort.

The Interchurch Committee on the North, in Edmonton, recommends that individuals, organizations in southern Canada support the Dene request for a delay of the Norman Wells oil pipeline. The committee urges us to call, write or send a telegram to Hon. John Munro, Minister of Indian Affairs and Northern Development, House of Commons, Ottawa. Copies of letters of telegrams could be sent to Rt. Hon. Pierre Trudeau; Hon. John Robarts, Minister of the Environment; local Member of Parliament; and Federal Environmental Assessment Review Office, Fontaine building, 13th Floor, Ottawa, Ont., K1A 0H3. Att. Dr. P.J. Duffy.

In your letter include a question which will require the Minister's response.



Dene oppose

The following resolution
Dene chiefs, councillors, a
Nation Leadership Assemb
1980.

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Moved by: Chief Frank T'Se
Seconded by: Chief Fred Gr
Passed unanimously at th
(April 16, 1980).

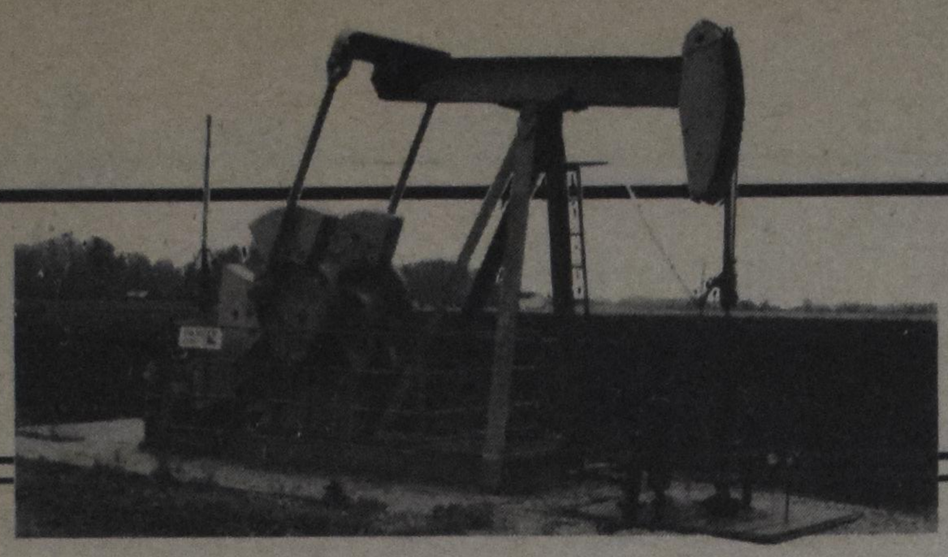
"The widespread interest in the Inquiry can be attributed, I think, to the fact that it provided a focus for the consideration of a number of profound national issues: the need of the metropolis for energy, the implications of the advance of the industrial system to the frontier, the protection of the northern environment, and above all, the rights of the native people.

"The Inquiry examined these questions from the point of view of social, economic and environmental impact. But many Canadians perceived in these issues something that was basic to them all: a broad moral and ethical dimension. In one sense, the pipeline debate is over. The Government of Canada has rejected the Arctic Gas pipeline route in favour of the Alaska Highway pipeline route.

"An agreement has now been reached with the United states to build a pipeline along the Alaska Highway. But the debate was never just a debate about a pipeline, and these decisions will not put an end to it. It was, rather, a debate about the issues that were thrown into relief by the pipeline proposals, and that debate will continue, for the future of the North will continue to be a concern of Canadians. It is important, therefore, that the debate be conducted with an awareness of the true nature of the issues."

From Berger's Report of
The MacKenzie Valley Pipeline Inquiry,
page 215.

d lifestyle



University students become involved in energy-related issues

by Tom Oosterhuis

Rev. Oosterhuis is chaplain at University of Alberta in Edmonton.

The question of energy colours our discussions about economics; it has become a vital factor in our relationships to other countries, particularly the Middle East; it has become, legitimately or illegitimately, a matter of contention in the unity of Canada, but above all, it has come to be a question determining what may or may not be done in our society in terms of development. Social, environmental, and other cultural issues are under constant pressure to give way to the search for energy, with the idea that all these things rest on the economics of material welfare which is seen at present as being entirely dependent on a continuing supply of energy.

It is not surprising then that energy supplies have become a central focus for the political programs of Canada and other nations. CJL discovered in the 1970s that this was an appropriate area on which to concentrate if one was to get a handle on what shapes our society. After the Berger Inquiry dust had settled, it was tempting to turn away from questions of energy and northern development, but it has become more and more apparent that placing in proper perspective the questions surrounding energy supply and usage is necessary in order to address contemporary society and open up the possibilities for genuine renewal.

Alberta has entered the centre stage in the last decade because of the huge amounts of oil and natural gas under the ground in this province. Not only has this led to a certain kind of haughtiness on the part of the leaders in government and business, but it has led to the danger of one-sided development of energy resources and related industries in an exploitive manner. Other questions have been suppressed or dealt with in a perfunctory manner. The Edmonton affiliate of CJL decided last summer that an ongoing study of the energy situation in this province should be one of its projects.

In this connection, John Olthuis, who is leading the energy studies of CJL on a national level, visited Edmonton from March 18-21 in order to meet with various groups and individuals and to discuss with the local CJL affiliate what questions are the most appropriate to ask in order to gain an insight into what is happening here.

Mr. Olthuis met with the Interchurch Committee on Northern Development, and the local CJL committee. Northern development and native rights issues have long since been recognized as integrally related issues to the question of energy supplies. A growing frustration is becoming apparent at the inability to make any real headway in giving a place to the native cultures at the centre of any discussions concerning development. A real weakness that became evident in the discussions of that evening, is that all too often the initiatives have had to be taken by the northern inhabitants themselves, while the southern sympathizers try to find the most effective way of extending their message.

Southern Canadians, particularly Christians, ought to be doing some creative thinking of their own in this area, in order to give room at the very centre of the growth of our society to questions of human development, whether this be in the North or the South. The question of energy has become more than a fight for or against pipelines. We need to find a place to live and grow without being trampled by or plugged into a technological progress which sets its own priorities which are largely indifferent to the real possibilities of human growth.

Mr. Olthuis also spoke to students on the University of Alberta campus. In the afternoon, he addressed a Students' Union forum as part of Energy Awareness Week. It was evident from the discussions that there is a growing concern among many to get a clearer perspective on just how energy and technology can serve human growth again instead of being an independent system.

The same evening, still on campus, Mr. Olthuis addressed the perspectives of the CRC Chaplaincy, on basically the same question.

The next day was spent on campus also, this time meeting with various individuals involved in some aspects of energy questions, particularly questions of the influence of pricing on energy usage, and the effects of large-scale development such as the tar sands plants on just about every aspect of our society. In the matter of tar sands plants, it became apparent that there is a great deal of impatience in energy matters, as the technologies developed there are primitive, inefficient, wasteful of resources, environment, and in many ways harmful to the people involved, as well as to the rest of us.

Alberta becomes natural centre for energy research

It seems only logical that Alberta should be the scene for some of CJL's energy policy research. As much as government energy policy — or lack of it — permeates our every day life, so strong is the call to find an alternative. To find such an alternative is no small task. Such a policy would "favour a restructuring of the economic system in such a way that it puts more emphasis on human growth and less on material growth." It "envisions an energy policy framework in which social and environmental considerations are fundamental and central (not afterthoughts) to the making of energy decisions." An economic system like this "will use less energy." (CJL Political Service Bulletin, Jan. 1980).

Some suggested themes in working toward such a policy, in terms of possible energy research projects are, to study the difference between resource management (stewardship) and resource ownership. How would Alberta's position change if it considered itself a steward (rather than owner) of its resources?

A related problem is the fact that provinces have operated on the basis of resource ownership in the past. A unilateral action contrary to this on the part of, say, Alberta would make Alberta vulnerable. Vengeance somehow seems sweeter than justice in spite of how this may curse future generations with sad repercussions.

The Lougheed government's relationship with the petroleum industry needs to be exposed (tax breaks, etc.).

Is there a relationship between rapid frontier-type economic development and escalating social problems? A case study could be done in areas where this type of development is taking place or is scheduled to take place. Not only social impacts but environmental impacts could be studied with respect to tar sands and heavy oil projects.

The related by-product, the Heritage Trust Fund, should be looked into and how revenues are spent at present without much regard for social dislocation due to resource development.

Public participation in planned resource projects is needed and needs proper accessible regulatory processes and avenues. Alternative energy sources should also be assessed.

pipeline

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Rae Lakes Leadership meeting

Dene talk to Trudeau

The following is part of a letter to Prime Minister Pierre Trudeau from the Dene nation chiefs written April 25.

"For your government to grant a certificate of public convenience and necessity for such a project would be a flagrant rejection of the Berger Report which was so widely accepted across Canada that it proved the proposals of the Canadian Arctic Gas Pipelines consortium were not in the best interests of the Dene and of Canada.

"Nothing has changed. Judge Berger's report remains unanswered.

"The chiefs and delegates at Rae Lakes said they had told Judge Berger everything and that they have not changed their minds in opposing such projects as this pipeline. To them the issue is closed and cannot be re-opened until the Dene have decided it is acceptable. They do not wish to have another inquiry into such a project and will refuse to allow any inquiries into Dene villages.

"We are convinced that this, and any similar industrial development projects in our land will bring nothing but destruction. The benefits will be negligible.

"We have just persuaded your government to resume the process of negotiations to a just and honourable aboriginal rights settlement. To allow this pipeline to proceed at such a sensitive time would end any chances of a fair negotiating process.

"Mr. Prime Minister, we urge you to use every power at your command to delay this project until we have successfully concluded the negotiations with the people of Canada through your government."

Georges Erasmus,
President,
Dene Nation

SUMMER JOB MARKET

AGINCOURT: I am interested in any form of manual labour or unskilled labour in Toronto or northern Ontario. Please contact: Ralph Blom, 62 Brimwood Blvd., Agincourt, ON, M1V 1B9.

BARRIE: Jane Borger, Calvin College student available by May 26. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staalduinen, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

BROCKVILLE: I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

BRUSSELS: An 18-year-old, grade 12 graduate is looking for employment for the summer months, willing to work hard at anything available, preferably outdoor work. Contact: Cathy Bakelaar, R.R.#5, Brussels, Ont. N0G 1H0. Phone: (519) 887-6054.

CAISTOR CENTRE: 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

CAMBRIDGE: 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

CHATHAM: 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

CHATHAM: High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

CLINTON: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Conrad Kuiper, R.R.#1, Clinton, Ont. N0M 1L0. Phone: 519-482-7102.

DUNNVILLE: A grade 10 student, age 15, would like a job on a farm, preferably dairy. Please write to: Roland Munnik, 145 Jarrett Place, Dunnville, Ont. N1A 3E3 or phone: 416-774-6881.

FERGUS: Experienced 17-year-old boy looking for a job on a farm, preferrably a dairy farm. Is experienced with all farm machinery and implements and prefer to work in Ontario. Available starting June 20. Contact: Allen Kleine Deters at: 843-5697 or write: R.R.#1, Rockwood, Ont. N0B 2K0.

GUELPH: I am 16½-years-old and am interested in any available summer job. Please contact: Jackie Aasman, R.R.#1, Ariss, Ont. N0B 1B0. Telephone: 846-5432.

HAMILTON: I'm looking for a summer job, preferably in a store or a nursing home, in the Hamilton-St. Catharines area. I love working with people. Please contact: (Calvin address): Corry Geerts, 262 Veenstra Hall, Calvin College, Grand Rapids, MI, 49506, USA — (616) 942-9150, ext. 2577. (Home address) 278 Sanatorium Rd., Hamilton, Ont. L9C 2A1 — (416) 383-5516.

HAMILTON: At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

HAMILTON: Looking for summer employment of any kind, age 18. Bill Spoelstra, Hamilton, Ont. Phone: 383-6436.

HAMILTON: I am a college student looking for any type of work (picking, greenhouse, etc.) Have previous experience as office clerk and factory labourer. Willing to work in the Hamilton, Fruitland, Grimsby area. Contact: Mary Ouwehand, 10 Bingham Rd., Hamilton, Ont. Phone: (416) 547-0379.

KITCHENER: Male, 17, seeking summer employment. Wanting to follow in field of electricity, but very willing to do any type of work. Phone: (519) 745-2212 or write: Dave Veenstra, 42 Grenville Ave., Kitchener, Ont. N2G 3S4.

LISTOWEL: 17-year-old girl, hard worker, looking for summer employment in a bakery or any type of work involved in the food industry. Please contact: Margaret Miedema, R.R.#4, Listowel, Ont. N4W 3G9. Telephone: 291-3619.

LISTOWEL: A 15-year-old highschool girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

LONDON: I will be in London, Ont. for the summer months. Would love to work with children or any other type of job. Have selling experience. Age 18. Please contact: Eleanor Kits, Box 160, Blackfalds, Alta. T0M 0J0, 1-403-782-6201 or London: 472-9589.

MOOREFIELD: Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

MOOREFIELD: I am 16-years-old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a diary farm. Contact: John Stevens, R.R.#3, Moorefield, Ont. N0G 2K0. Phone: (519) 638-2325.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

MT. BRYDGES: Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges, Ont. N0L 1W0.

OSHAWA: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ke[JOB FOUND]antingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

PETAWAWA: I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

PETAWAWA: I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

PORT LAMBTON: 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

ST. CATHARINES: Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

ST. THOMAS: University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

SARNIA: Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse** work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

STRATHROY: Grade 10 student wishing to work on a dairy farm (or turkey farm) has some experience and wants more experience. Preferably in South-western Ontario. Contact: Barry Dykstra, 211 East Centre St., Strathroy, Ont. N7G 1T3. Phone: 245-4529.

WOODSTOCK: College student, 18-year-old girl seeks summer job as mother's helper, or care of children. Has some experience. Available immediately till September. Please contact: Mary Ann Alblas, R.R.#5, Woodstock, Ont. N4S 7V9. Phone: (519) 467-5452.

WOODSTOCK: I am a 16-year-old boy (student), who would like to work full time this summer on a farm. I am available from approximately June 15 to September 1. I have experience in this line of work, since I have lived on a dairy farm all my life. Contact: D. Alblas, R.R.#5, Woodstock, Ont. N4S 7V9, or phone: 467-5452.

ALBERTA OR B.C.: 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

SIOUX CENTER, IOWA: I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

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Canadian Reformed Fellowship hold summer institute

The Canadian Reformed Fellowship is a relatively new body on the Canadian scene. It serves as the Canadian chapter of the International Association for Reformed Faith and Action and was founded in recognition of the need for the development of a Reformed perspective in Canada.

The Fellowship is conducting a summer institute from June 23-27 at Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ont.

Dr. Sidney Greidanus will speak on "God's Word to corporate society," Rev. Andrew Kuyvenhoven will speak on "Covenantal Theology," Dr. Ian Rennie will speak on "Historical perspective on today's society," Dr. Goodwill MacDougall will speak on "University trends and on into the 80s," and Dr. William Steeper will talk about "Pastoral-congregational relationships."

Brochures indicate that the week long institute is being held "to satisfy the need for real interaction, recreation, and renewal of thought."

The prime function of the Canadian Reformed Fellowship is to promote and encourage God-centred living through faith in Jesus Christ. As such it encourages fellowship between Reformed Christians in Canada and provides a forum for the interchange of Reformed thought and experience.

Annual membership in the Fellowship is $10. Registration for the summer institute is $125 with a commuter rate of $75. Students receive a 25 per cent discount off both rates. Registration for the institute must be in by June 11. Receive further information from Rev. Ed Den Haan, 5 Keats Cres., Guelph, Ont. N1G 3B1.

Evangelist sued for asserting psychology writer was suicide

SACRAMENTO, Calif. (EP) — A Christian evangelist who once claimed that the author of a best-selling pop psychology book had committed suicide, has been rudely alerted to the man's continuing existence by a multi-million-dollar slander suit.

The writer, Dr. Thomas Harris, and his wife Amy, authors of *I'm OK — You're OK*, contended in their suit that the statements by preacher Larry Tomczak damaged Dr. Harris' reputation as an authority on emotional well-being. Since publication in 1969, *I'm OK — You're OK* has sold more than 10 million copies. "It was a shot through the heart," Dr. Harris said at a press conference here announcing the suit for $1.5 million in general damages and $5 million in punitive damages against Mr. Tomczak.

The suit claims that Mr. Tomczak tried to discredit the psychology author as one "afflicted with severe mental illness, whose ideas, philosophies and communications would be dismissed as the rantings and ravings of a madman."

Mr. Tomczak, a Roman Catholic layman, made the statement about Dr. Harris at a Christian youth rally in Chico, Calif., last June. A tape of the address records him as saying, "Most people today don't know that the author of that book committed suicide about two years ago and yet people are still practicing some of his philosophies." Mr. Tomczak is connected with the Gathering of Believers.

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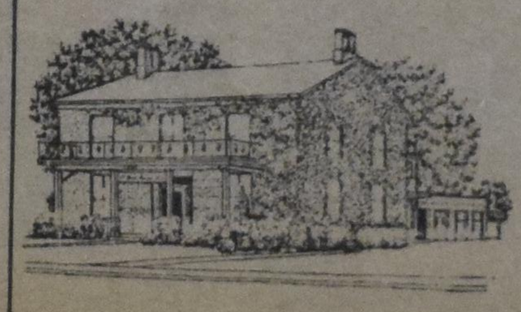
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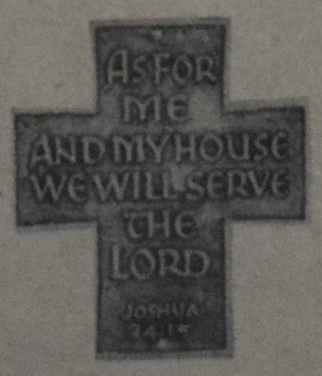

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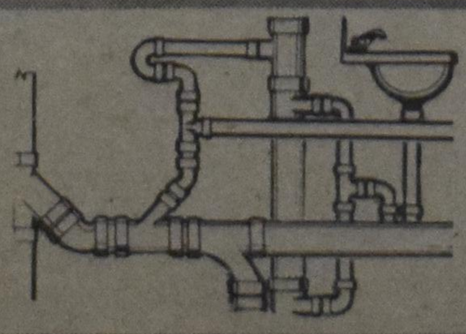

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New Testaments help the youth of Iran

Two more Living New Testaments have been released by Living Bibles International, the Farsi and the Sinhalese, bringing to 25 the number of New Testaments in distribution.

In Iran, despite the current crises, there has been a dramatic increase in Bible study, especially among the youth. Living Bibles International has released the Farsi Living New Testament to help meet the desperate need for Scriptures in Iran, the ancient country of Persia.

Meanwhile in Sri Lanka, the 10 million Sinhala-speaking people have been given an understandable New Testament available to them through Pragna Publishers in Colombo.

The edition prepared by Living Bibles International was dedicated earlier this year at ceremonies attended by Lars Dunberg, Executive Director of LBI, and Dr. Ken McVety, Asian Area Director.

Heading up the translation team was Rev. Lakshman Peiris, who is pastor of a church made up entirely of Buddhist converts. He often read his translation to the congregation to get their reaction — entire books at one reading because they did not want him to stop.

Rev. Peiris tells of an existing opportunity to place a Sinhalese Living New Testament in each of the 60,000 Buddhist temples on the island. Buddhist monks have respect for the Bible as a holy book and are honoured to accept a copy. After receiving and reading a Living New Testament, a monk said, "I read it with delight and get a good understanding of the Christian faith. Therefore I wish to learn further."

Tradition traces the beginnings of Christianity in this basically Buddhist country back to apostolic times — to a group of Nestorian Christians who had come from Persia. However, today the Christian community is small but showing signs of growth not seen recently.

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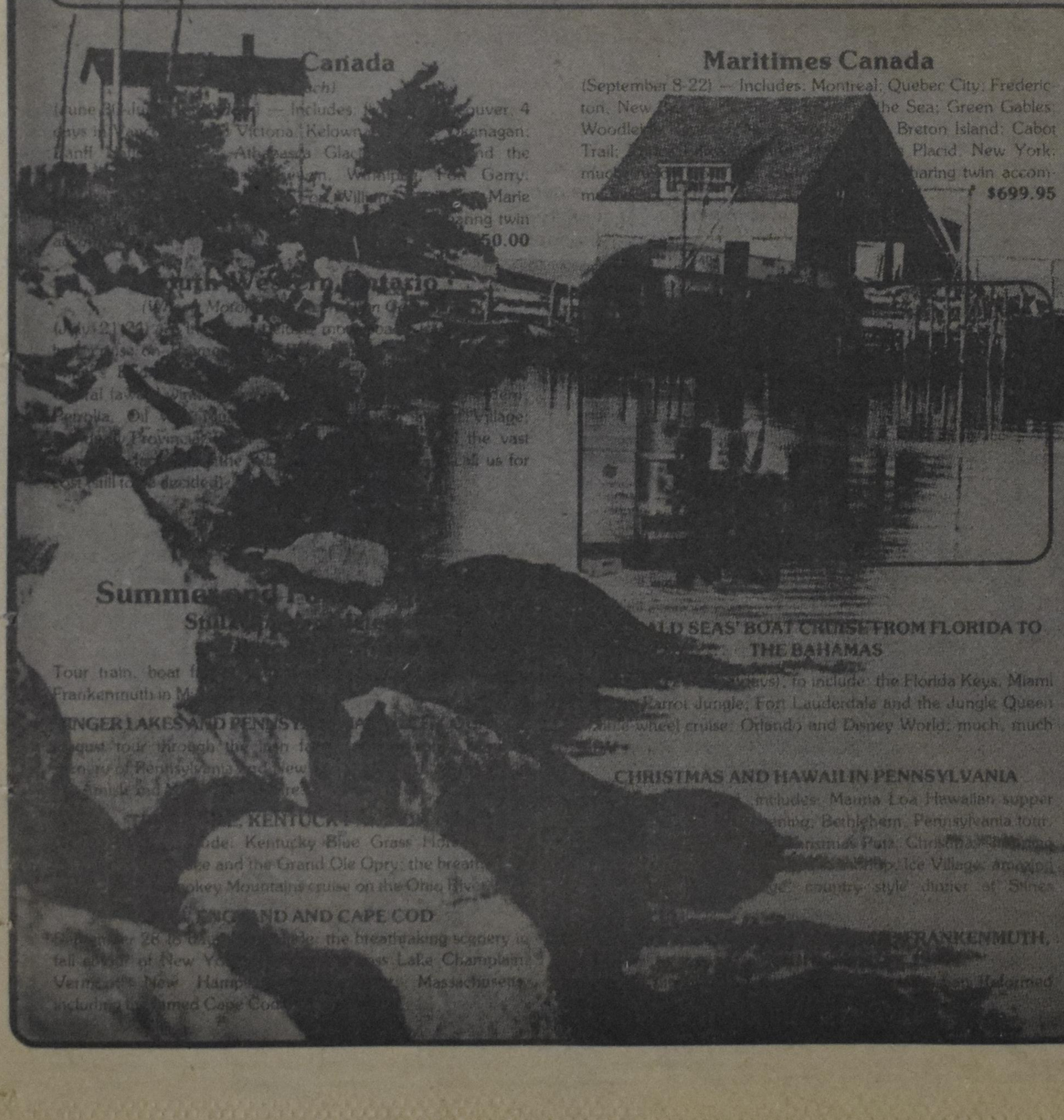

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Vacantie in Canada (4)

Oud en nieuw in Calgary

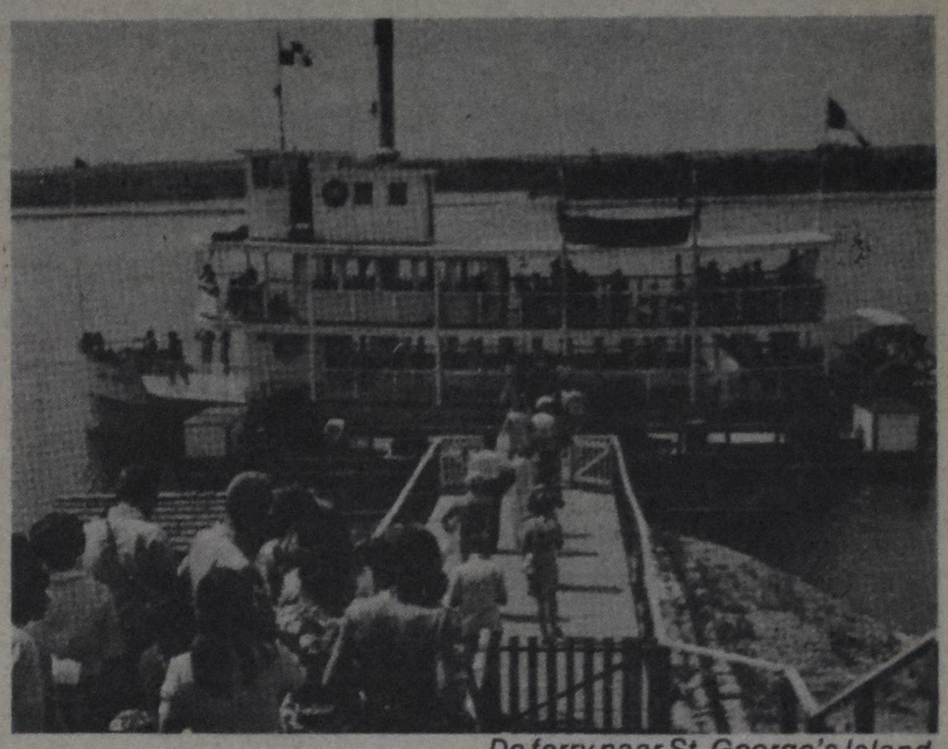
door Marcus Van Steen

(Canadian Scene) — De 1ste september is een belangrijke datum in Alberta. Op 1 september 1905 is Alberta namelijk een provincie van Canada geworden en men hoopt deze 75ste verjaardag op uitbundige wijze te vieren dit jaar. De hele zomer door hebben er speciale evenementen plaats, waaronder een bijzonder feestelijke Stampede in july en historische optochten in Edmonton gedurende de laatste week van augustus.

Voor oud Europeanen is 75 jaar nu niet bepaald zo oud en de stad Calgary, waar het economisch gezien uitstekend gaat op het ogenblik, geeft eerder het beeld van een vrij nieuwe stad. Het oudste gebouw in de stad is Fort Calgary, dat in 1875 is gebouwd door de North West Mounted Police (nu de RCMP). Dicht in de buurt, op St. George's Island in de Bow River, vindt u echter skeletten van de oudste dieren op aarde — de dinosaurus die hier rondzworf toen dit de moerasachtige kust was van een binnenlandse zee die zich uitstrekte van de Golf van Mexico tot aan de Noordelijke Ijszee.

Lang voordat de Rocky Mountains bestonden lagen de beenderen van de enorme Brontosaurus en de verschrikkelijke Tyrannosaurus al in de modder, die nu de bron is van Alberta's voorspoed. Sinds de eerste skeletten van de dinosaurus in 1874 gevonden werden in het westen van Canada, hebben geleerden van over heel de wereld Alberta bezocht en de skeletten die zij opgegraven hebben kunnen thans gevonden worden in musea van Washington tot Londen, Parijs en Berlijn. In het Fossil House of St. George's Island kunt u een compleet skelet vinden van een dinosaurus en enkele beenderen van het grootste dier dat ooit op aarde geleefd heeft.

St. George's Island staat tevens bekend om het



De ferry naar St. George's Island

Dinosaur Park, waar levensgrote replica's staan van meer dan 30 dinosaurussen. De grootste hiervan is de Brontosaurus, 27 meter lang en 10 meter hoog. Al deze replica's zijn gemaakt onder toezicht van experts van de Calgary Zoological Society, en zij geven dan ook een uitstekend beeld van hoe deze reusachtige dieren er uitzagen. Er zijn maanden van nauwkeurige studie voor nodig voor men met de constructie van zo'n replica kan beginnen, en dan praten we nog niet eens over de 110 ton cement en andere materialen die er voor gebruikt worden.

Op St. George's Island vindt u ook de Calgary Zoo, die 30 jaar geleden op kleine schaal is begonnen, doch nu een internationale reputatie bezit. Gedurende de afgelopen jaren heeft men hier verzoeken gehad om levende dieren van dierentuinen in de Verenigde Staten, Ierland, Engeland, Denemarken en Nederland. De Children's Zoo, die beschouwd wordt als van grote opvoedkundige waarde, wordt jaarlijks door meer dan 100.000 kinderen bezocht.

Dit feestelijke jaar in Alberta geeft u een goed excuus om een bezoek aan deze provincie te brengen. U kunt verdere inlichtingen ontvangen van: Homecoming 1980, P.O. Box 1980, Edmonton, Alberta T5J 4B6.

Ook zending in Nederland?

In het kerkblad van Marken stond het volgende gedicht. Ik las het in Contact II Newsletter van de Maple Leaf Drive Reformed Church in Toronto.

Tien kleine christenen ontvingen saam de zegen.
Een vond de preek de moeite niet, Toen waren er nog negen.

Negen kleine christenen, veel werd van hen verwacht.
Een sliep tot zondag twaalf uur. Toen waren er nog acht.

Acht kleine christenen, op weg naar 't hemels leven.
Een vond de brede weg zo mooi. Toen waren er nog zeven.

Zeven kleine christenen lazen elkaar de les.
Een werd er boos en zei: „Gegroet." Toen waren er nog zes.

Zes kleine christenen, actief, in vol bedrijf.
Een had er plots geen zin meer in. Toen waren er nog vijf.

Vijf kleine christenen, aan 't werk met grote zwier.
Maar een werd niet genoeg geëerd. Toen waren er nog vier.

Vier kleine christenen bouwden een kerk, maar zie:
Een werd in 't kerkblad niet genoemd. Toen waren er nog Drie.

Drie kleine christenen, elk had zo zijn idee.
Een zei de kerk vaarwel. Toen waren er nog twee.

Twee actieve christenen, aan 't werk met groot pleizier
Een ieder won een ander. Toen waren er weer vier.

Vier blijde christenen, ze werkten dag en nacht.
Hun aantal werd verdubbeld.
Toen waren er weer acht. Nog twee er bij, je zult het zien,
dan zijn het er weer tien.

Toen ik over dit gedicht aan het piekeren was dacht ik er aan dat er gesproken wordt over het sturen van zendelingen naar Nederland. Ik las ergens dat Campus Crusade, en de Navigators nu ook al Nederland als ‚target' hebben gekozen. Dat is een zorgelijke toestand als christenen uit andere landen Nederland gaan zien als een zendingsgebied. Dan is er wat aan de hand.

Gelukkig las ik tegelijkertijd in het Centraal Weekblad van de Gereformeerde Kerken dat er op de Synode-tafel een verzoekschrift ligt van allerlei kerkleden (gewone leden en ambtsdragers) om een oproep tot reveil en reformatie te laten uitgaan tot alle Gereformeerde kerkleden. Er was een brief bij die allerlei dingen opsomt die in de Gereformeerde Kerken gebeuren of niet gebeuren en die beangstigend worden genoemd. En dan volgt er een hele lijst. Er schijnen heel wat kerkleden te zijn die vervreemden van de kerk en van het christelijk geloof. Het naar de kerk gaan verslapt en vooral de tweede dienst heeft er erg onder te lijden. De Bijbel wordt niet meer zo trouw in de gezinnen gelezen. En ook het persoonlijk bijbelonderzoek is hard achteruitgegaan. Er wordt veel geklaagd over de preken, over de eenheid, of liever het gebrek aan eenheid in de eigen kerk. Men constateert een noodlottig gebrek aan onderlinge geloofs- en liefdes-verbondenheid, aan getuigende kracht. Men bemerkt moralistisch activisme en een losbandige vrijheidsbeleving.

De synode zal wel luisteren naar dit verzoek, dacht ik. Er ligt nog ergens een prachtig rapport over de verschraling van het geestelijk leven, van zo'n vijf en twintig jaar geleden. Heeft zeker niet veel geholpen. Het is blijkbaar bergafwaarts gegaan, als men de diagnose van dit smeekschrift der edelen ernstig neemt.

Men heeft nog geen zending nodig, de tijd van Willebrord en Bonifacius is voorbij, maar ... een oproep tot bezinning is zeker op zijn plaats. De Here Jezus zei tot zijn discipelen dat in Zijn Naam ‚bekering tot vergeving der zonden gepredikt moest worden.'

De vragen: bent u wedergeboren? bent u bekeerd? zijn uw zonden vergeven?, het abc zal toch eerst weer moeten worden gekend als men een levende kerk van Christus wil zijn.

J. VanHarmelen

Persoverzicht

• Het was een drukke week in Ottawa waar de tulpen nu weer uitgebloeid zijn. President Lopez Portillo van Mexico was op bezoek. Het begon al met een kolossale protokol-blunder. Op zijn rit naar het parlement kwam de president achteruit te rijden. Dat zal wel niet de reden zijn waarom we maar de helft van de hoeveelheid olie gaan krijgen waarop we gerekend hadden, maar netjes was het niet.

• Op 9 juni aanstaande zullen de provinciale premiers weer eens over grondwetsherziening gaan babbelen. Je zou zo zeggen dat het misschien wel goed zou zijn om die vergadering nogal vredelievend te benaderen. Maar nee hoor. Lalonde, de Minister voor Energie, gaf eerst Alberta een flinke veeg uit de pan, en Trudeau deed er nog even een schepje boven op met een fiks verwijt gericht aan New Brunswick. 't Begint al goed.

• Bosbranden teisterden grote oppervlakten in ons land en er werd op vele plaatsen om regen gebeden.

• De voorgestelde pensioenverhoging kwam in bespreking en werd goedgekeurd maar de oppositie noemde het een druppel op een gloeiende plaat. Tot ieders verbazing gaf de Minister voor Sociale Zaken, Monique Begin dat grif toe.

• De reddingspogingen in Val d'Or, Quebec zijn nog niet met sukses bekroond. Er wordt ernstig gevreesd voor het leven van de 8 bedolven mijnwerkers.

• De vulkaan St. Helens is weer ontploft. Miljoenen tonnen as en modder regende neer op de staat Washington.

• De militaire regering van Zuid Korea heeft de opstand in de provincie onderdrukt met groot geweld.

• Er is diepe onenigheid onder de kabinets leden van de regering in Israel. De Minister van Defensie, Ezer Weizman is afgetreden omdat er kortingen in de begroting voor de strijdkrachten werden gemaakt. Het is nog niet zeker dat Begin de krisis onder zijn eigen aanhangers politiek zal overleven. Ondertussen gaan de besprekingen met Egypte natuurlijk geen stap vooruit.

• Er worden weer pogingen achter gesloten deuren aangewend tot bevrijding van de gijzelaars in Teheran. Er is een initiatief aan de gang van Europese socialistiese regeringsfiguren.

• In Afrika is de voormalige president van Oeganda, Milton Obote, na 9 jaar ballingschap naar zijn vaderland teruggekeerd om zich nu weer aktief te mengen in de politieke toestand daar. Op een vergadering van 16 Afrikaanse landen verscheen ook zonder invitatie de nieuwe president van Liberia. Hij zag er uit als een Hollywood-soldaat, kompleet met revolvers op zijn heup. Hij werd genegeerd en is kwaad naar huis gegaan.

• Het Bureau voor de Statistiek in Ottawa heeft na intensieve studie het beeld van de gemiddelde Canadees bepaald: 27.8 jaar oud, highschool ontwikkeling, gelukkig getrouwd, 10 pond te zwaar, drinkt 99 liter alkohol per jaar, kijkt 23 uur per week naar de T.V. en leest de comics meer dan andere delen van de krant. Zo te zien lijkt het mij nou niet iemand met veel ondernemingsvermogen. En waar laten ze die 99 liter alkohol?

Carl D. Tuyl

Een les in Olympiade van 1936

door J. Verkuyl

Gereformeerd Weekblad — Op initatief van Drs. Ed van Thijn is een comite opgericht, dat zich bezighoudt met de naderende Olympische spelen in Moskou en de kwestie van de rechten van de mens. Aan de arbeid van dat comite neem ik ook deel.

Op 10 en 11 april werd door dat comite een congres gehouden, waaraan ook een aantal dissidenten uit Rusland als gast deelnam. Vertegenwoordigers van negen landen bezonnen zich met hen op de vragen rondom dit thema.

Ik wil hier slechts aandacht vragen voor de bijzonder belangwekkende voordracht van Prof. Dr. Ivo Samkalden, oud-minister van justitie en oud-burgemeester van Amsterdam, waarin hij sprak over de *les van de Olympiade van 1936* in Berlijn.

Berlijn 1936

Op allerlei wijzen roepen de overwegingen rondom de naderende Olympiade van Moskou in 1980 inderdaad herinneringen op aan de Olympiade van Berlijn in 1936.

Hitler bevond zich op het hoogtepunt van zijn politieke en militaire macht. Vier maanden voor het begin van de Olympiade, in maart '36, lapte hij het verdrag van Locarno aan z'n laars en liet zijn troepen het gedemilitariseerde Rijnland bezetten, zonder dat Frankrijk of Engeland inhoud gaven aan hun protest via de Volkenbond en daardoor voelde Hitler zich aangemoedigd tot verdere agressie en werd het begin van de twede wereldoorlog de facto ingeluid. Nog gedurende de Olympiade van Berlijn stuurde Hitler troepen naar Spanje tot steun van Franco.

Twee maanden voor het begin van de Olympiade publiceerde de „Belijdende Kerk" haar eerste protest tegen de belemmering van de vrijheid der kerk, tegen de vergoddelijking van de staat, tegen het antisemitisme.

Op 5 augustus 1936 hield *Dietrich Bonhoeffer* in de Petrikerk in Berlijn een voordracht om de binnenstromende gasten voor de Olympiade in duidelijke woorden te vertellen, wat er in Duitsland aan de hand was en om hen te waarschuwen. Hij vertelde o.a. dat hij een affiche gezien had in de straten met deze woorden:

„Na de Olympiade maken we de B.K. (Belijdende Kerk) tot marmelade; dan smijten we de Joden eruit! En is het met de B.K. uit!"

Twee weken voor het begin van de Olympiade had de Belijdende Kerk reeds een waarschuwing geplaatst in Britse, Zwitserse en Amerikaanse bladen om te vertellen wat zich aan schending van mensenrechten voltrok in Hitlers Derde Rijk!

Voorzover ik begrepen heb, is op het Bonhoeffer-symposium, dat na de Paasdagen in Oxford werd gehouden (Trouw, 14 april 1980), met geen woord gerept over dit indrukwekkende protest van Bonhoeffer as. Dat zou een aktualisering van Bonhoeffer hebben betekend in verband met de Olympiade van '80, die wellicht meer ad rem was dan wat nu te berde werd gebracht volgens dat verslag in Trouw.

Intussen — en dat is leerzaam en veelzeggend — trokken de Olympiade-gangers zich in het algemeen niets aan van de waarschuwingen van de „Bekennende Kirche." De voorzitter van het internationale olympische comite, *Avery Brundage*, deelde mee overal rondgereisd te hebben in 1935 in Hitler-Duitsland en *niets te hebben bespeurd van discriminatie van Joden of van welke groep ook.*

Frank Buchman, een enthousiast Olympiadeganger, de man van de „Morele Herbewapening," deelde in New York mee dat hij God dankte voor een man als Adolf Hitler in de strijd tegen de Anti-Christ.

Delegaties uit 52 landen brachten, met uitzondering van de Britten, de olympische groet met opgeheven rechterhand aan de dictator Hitler bij de opening van de spelen. De enige delegatie die toen ontbrak was de Russische.

Prof. Dr. Ivo Samkalden herinnerde ons op het bovengenoemde congres in de twede kamer aan *Berlijn 1936*. Hij wees erop dat het daar gebeurde een *testcase* was voor de hoge idealen die neergelegd zijn in het charter van de Olympische Spelen en dat de organisatoren daarvan in die testcase smadelijk en jammerlijk hebben gefaald. En hij voegde daar deze in de roos rakende opmerkingen aan toe: na de twede wereldoorlog hadden de nationale comites en het internationale comite de onontwijkbare vraag moeten stellen: hoe *voorkomen* we dat de Olympische Spelen ooit weer worden misbruikt voor de propagandistische doeleinden van een dictatuur en op welke wijze kunnen we voorkomen dat bij zulke manifestaties nationale comites, sportlieden en touristen zich naief in die sfeer begeven als of er niets aan de hand is. *Zoals dat in 1936 het geval was!*

Moskou 1980

De Olympiade van 1936 in Berlijn moedigde Hitler aan zijn afschuwelijke agressie met groter brutaliteit door te zetten en zijn macht te verstevigen.

In Moskou hebben we te doen met een macht die reeds tientallen jaren een geconsolideerde wereldmacht is en die in alle grote internationale vraagstukken als gesprekspartner fungeert. De vergelijking met Berlijn 1936 gaat dus niet in alle opzichten op.

Maar daarmee is de zaak waarom het gaat in dit artikel niet afgedaan. Het charter van het Olympic Comite spreekt van de taak om „een betere en meer vreedzame wereld te helpen bevorderen" en over de „verspreiding van de olympische principes over de hele wereld."

In het licht van die hoge idealen rijzen er ook *nu* ernstige moeilijkheden.

Tussen Sovjet-Rusland en de Atlantische Wereld is namelijk op 1 aug. 1975 de slotakte van Helsinki getekend. In die slotakte staat dat de partners de verplichting op zich nemen tot eerbiediging van de rechten van de mens en van de fundamentele vrijheden, met inbegrip van de vrijheid van denken, geweten, godsdienst en overtuiging, evenals de gelijkheid van rechten en het zelfbeschikkingsrecht der volken, waaruit voortvloeit dat alle volken te allen tijde het recht hebben om in volledige vrijheid, wanneer en zoals zij dat wensen een binnenlandse of buitenlandse status te bepalen zonder inmenging van buiten en om een politieke, economische, sociale en culturele ontwikkeling naar eigen goeddunken voort te zetten.

Wie moeite nam te luisteren naar de stemmen van de Russische dissidenten, kan geen andere conclusie trekken dan dat de werkelijkheid in de Sovjetunie vloekt met de hoge idealen van het Olympic Charter en van de slotakte van Helsinki. De inval in Afghanistan is een brute schending van alles wat in de slotakte van Helsinki aanvaard werd.

De verwijdering van dissidenten uit Moskou („Moskou is nu al schoongeveegd"), de totale opruiming van de Helsinki-groepen in Rusland, de likwidatie van de groepen die zich met de mensenrechten bezighouden, de verbanning van Sacharow, de gevangenname van de russisch-orthodoxe priesters Dmtri Dudko en Gleb Jakunin, de onderdrukking van de Joodse gemeenschap, enz., enz., deze feiten kunnen en mogen niet verzwegen worden. En deze feiten maken de deelname aan de Olympiade 1980 zeer problematisch.

Het internationale olympische comite had „reeds lang moeten zorgen voor een organisatie die het mogelijk maakte op de onvermijdelijke aanrakingsvlakken met de internationale politiek passende antwoorden te vinden. En heeft dat comite niet *zelf* het risico geschapen dat initiatieven tot het boycotten van de spelen de enige mogelijkheid zijn, waarmee verontwaardiging over het gedrag van 't land dat de spelen organiseert, internationaal tot

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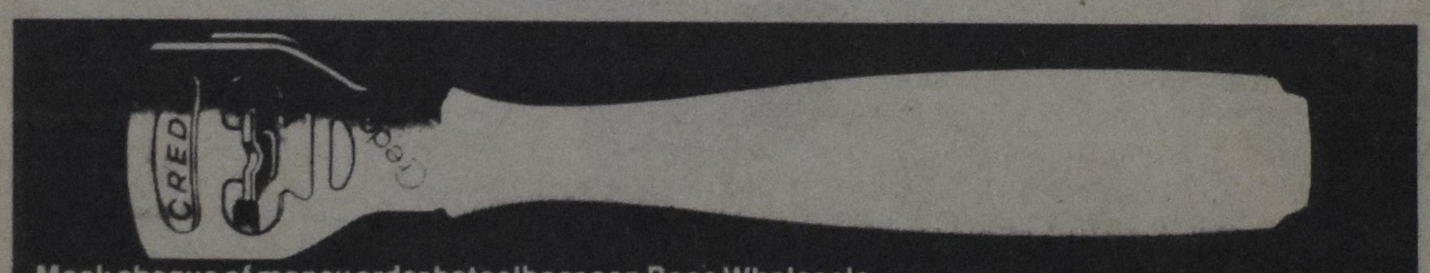

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uitdrukking kan worden gebracht?"

Toen ik Prof. Samkalden vroeg of dat betekende dat hij voor een boycot is van deze spelen, beantwoordde hij die vraag bevestigend.

Ik geloof dat wij dat standpunt, dat ook door Drs. Van Thijn werd verdedigd, moeten steunen. Deelname aan de olympische spelen van Moskou zal ongetwijfeld in Moskou uitgelegd worden als een aanvaarding van de grove schending van de mensenrechten in Rusland en van het knechten van het volk van Afghanistan.

Niet-deelname, aan deze spelen zal bij de aanhangers van het Sovjettregiem kritische bezinning wakker roepen en voor de dissidenten en vervolgden een teken van solidariteit zijn.

Dat het bij deelname aan de spelen mogelijk zal zijn om in Moskou nog blijk te geven van protest tegen de schending van mensenrechten is volgens insiders uit Rusland zelf een illusie en het voeden van deze illusie is in feite een steun aan de facade.

Niet-deelname, boycot van deze spelen is een uiting van geweldloos protest en steunt op de lange duur de wereldvrede meer! Ik denk dat boycot het enige verantwoorde standpunt is.

En dan is er na 1980 de taak om in 't internationale olympische comité en in de nationale comites grondiger dan ooit de vraag te stellen hoe we voortaan kunnen voorkomen dat de spelen worden georganiseerd in een land waarin de mensenrechten met voeten getreden worden. Als in de 21e eeuw die vraag niet bevredigend wordt beantwoord, kunnen de olympische spelen beter afgeschaft worden dan gekontinueerd in deze vorm.

De Griekse tragediedichter Euripides hield zich in 't oude Hellas al met die vraag bezig. Het wordt tijd dat wij die vraag aan het eind van de 20e eeuw niet ontwijken , maar maatregelen treffen om de dilemma's van 1936 en 1980 te voorkomen.

De herdenking van de bevrijding op 5 mei in Nederland had dit jaar een bizondere betekenis door de aanwezigheid van een grote groep Canadezen die 35 jaar geleden deel uit maakten van het Canadese bevrijdingsleger. De foto links boven laat zien Lt. Governor Henry Bill Irving uit B.C. in gesprek met Amsterdams burgemeester, de heer W. Polak. Irving was in 1945 de Commander van de troepen.
De rechter foto toont de burgemeester van Toronto, John Sewell. Zoals u weet is Toronto de twin-city van Amsterdam. Zo'n 600.000 mensen stonden langs de straten van Amsterdam om de herdenkingsparade te zien waarin ook vijftig voertuigen meereden uit 1945 met Canadese veteranen die Sweet Caporal cigaretten en Robertson's chocoladerepen naar de menigte wierpen. (Foto's: Wim Van Duyn).

U hebt recht op gelijke betaling voor het doen van wezenlijk hetzelfde werk als een man. Daar hebt u in feite recht op.

Gelijke betaling als een man als u in wezen hetzelfde werk doet is wettelijk in Ontario. De moeilijkheid is dat vele vrouwelijke werkneemsters om de een of andere reden niet volgens de wet betaald worden.

Voorbeelden.

Het is niet voldoende voor werknemers om een loontarief vast te stellen op basis van een titel van een baan of om kleinere verschillen in het werk te gebruiken om het verschil in betaling te rechtvaardigen.

Bijvoorbeeld mannen, die als klerk werken hebben aankopen te doen van bedrijfsapparatuur of bevoorrading misschien, terwijl een vrouwelijke klerk de aankoop kan doen van kleinere dingen, kantoorbehoeften, enz. Maar kleinere verschillen zoals het sluiten na het werk, het omgaan met kleine hoeveelheden geld, of het dragen van zwaardere lasten maken geen „wezenlijk verschil" uit in het werk en geven de man niet het recht tot een hogere uitbetaling. De wet zegt dat als een vrouw in wezen hetzelfde werk doet als een man, zij ook dezelfde betaling dient te krijgen.

Wat betekent „wezenlijk hetzelfde."

Om dit aan u duidelijk te maken „wezenlijk hetzelfde" betekent dat de bekwaamheid, inspanning, verantwoordelijkheid en arbeidscondities die vereist zijn voor het werk dezelfde zijn en elk verschil in deze is van minder belang.

Betreffende bekwaamheid wordt aandacht besteed aan factoren zoals ervaring, training en opleiding vereist voor het werk. Betreffende inspanning wordt aandacht besteed aan de mate van lichamelijke of geestelijke inspanning die vereist wordt voor het werk. En betreffende verantwoordelijkheid wordt aandacht besteed aan de mate van verantwoordelijkheid waarmee anderen het werk doen.

Handhaving van de wet.

Om de wet op gelijke betaling te handhaven heeft de regering van Ontario extra mensen toegevoegd aan de staf van de Employment Standard Branch. Het is hun werk om steekproeven te nemen in zaken door de hele provincie en om betalingspraktijken te verifiëren en om klachten van u aan het Ministerie van Arbeid te onderzoeken.

Gelijke betaling voor hetzelfde werk. Het is uw recht en het is volgens de wet.

Als u meer informatie wilt of als u een geldige klacht hebt, bel of schrijf naar uw plaatselijke Employment Standard Branch van Ontario's Ministerie van Arbeid.

Om uw plaatselijke Employment Standard Branch te bellen kunt u uw telefoongids raadplegen of Bell Directory Assistance vragen naar het kosteloze nummer.

Een vrouw minder betalen dan een man voor het doen van in wezen hetzelfde werk is niet alleen unfair, het is onwettig.

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THANKS

DIEMER: We wish to express our sincere thanks to our children, grandchildren, relatives and friends, who made the day of our 40th Wedding Anniversary such a happy occasion. Also our thanks for the many cards, flowers and other tokens of kindness received. Above all, we thank the Lord for the many blessings received over all those years.
Mr. and Mrs. Henry Diemer,
St. Catharines, Ont.

JACOBI: Onze hartelijke dank aan allen die hebben meegewerkt om onze feestelijke herdenking van ons 50 jarig huwlijk tot een onvergetelijke dag te maken. Doch niet minder betuigen we onze dank aan de zeer velen van wie we per post een felicitatie ontvingen.
Mr. and Mrs. M. Jacobi (de Boer),
72280 Kiet Wilson Rd., Sardis, B.C.

KUIKEN: We thank the Lord for all his blessings bestowed on us through the 55 years of marriage and the children for their lovely supper they made. We thank the friends for the many cards, flowers and gifts. The Lord's blessing to everyone.
Mr. and Mrs. R. Kuiken,
265 Carrie St., Strathroy, Ont.

SJAARDA: We are thankful to the Lord that we could celebrate our 45th Wedding Anniversary in good health. Special thanks to our children, relatives and friends, who made this day unforgettable for us.
Mrs. and Mrs. W. Sjaarda,
St. Anns, ON.

VAN DONKERSGOED: We wish to say thank you to our children, grandchildren, relatives and friends who helped us celebrate our 55th Wedding Anniversary. Thanks for the best wishes, cards, flowers and gifts. Above all, we thank God for his many blessings received and his protecting care through all these years.
Gerrit and Lubberta Van Donkersgoed,
Drayton, ON.

VANDORP: We wish to express our sincere thanks to all of you who remembered us on our 45th Wedding Anniversary, with cards, letters, flowers and gifts. Special thanks to our children and grandchildren for all the work they put in to give us such a happy and pleasant day, on May 19th, 1980. But above all, our thanks goes to God, our heavenly Father, for his loving care and protection over all those years, and we pray that he will be with us in the years to come.
Gerrit and Marie VanDorp,
R.R.#1, Egbert, ON.

YPMA: We would like to express our sincere thanks to all our children, relatives and friends for their flowers, cards and best wishes received on the occasion of our 45th Wedding Anniversary. Above all thanks to the Lord, who has protected us through all these years.
Anne and Minke Ypma,
Box 1584, Taber, Alta. T0K 2G0.

THANKS

WILMS: Our sincere thanks to all who remembered us on our 45th Wedding Anniversary. Your cards, personal wishes and prayers, are much appreciated. Special thanks to our children and grandchildren for their love shown to us throughout the years, and for the unforgettable day they presented to us as we celebrated on the 24th of May. Above all, thanks to our God, who blessed us so richly in taking care of us, all those years, and in our children and grandchildren. Praise God, from whom all blessings flow.
John and Grace Wilms,
Lindsay, ON.

BIRTHS

BULK: With thankful hearts, we may again experience the joy of God's creation. EMILY GAIL was entrusted to our care on April 29, 1980. Grateful family: Jake and Marg Bulk. Sisters: Elly and Melody. Grandparents: Mr. and Mrs. Frank Bulk, Aalsmeer, Holland, and Mr. and Mrs. Allen Zietsma, Mt. Brydges, Ont.
R.R.#2, Mt. Brydges, Ont. N0L 1W0.

DE VRIES: Harry and Mary are thankful to the Lord for entrusting to their care, a son, TIMOTHY HAROLD, on May 13, 1980. Fourth grandchild for Mr. and Mrs. Harm De Vries, Dunnville, and third grandchild for Rev. and Mrs. Alvin Venema, Edmonton.
777 Queensdale Ave. E., Hamilton, Ont. L8V 1M7.

VANDEVELDE: We thank the Lord for blessing us with another precious child, LIZA MIRANDA, born on April 30, 1980, to John and Hilde VandeVelde. A well-loved sister for Suzannah and Karla. Happy grandparents are Derk and Annie VandeVelde and Cor and Jane Braam. Proud great-grandmother is Mrs. Bastiaantje Vander Kwaak. All of Terrace, B.C.

VRIESEMA: With praise and thanksgiving to God, the giver of life, we happily announce the birth of our third son, DANIEL JONATHAN, born on May 15, 1980. He is a new brother for Joshua and Charles. Happy parents are Fred and Glenda Vriesema. Sharing our joy are his grandparents: Mr. and Mrs. F. Vriesema of Dresden, and Mr. and Mrs. C. Dekker of Chatham. "But we will bless the Lord from this time forth and forevermore. Praise the Lord" (Psalm 115:18).
R.R.#2, Wyoming, Ont. N0N 1T0.

GULDEMOND: Marcel Lawren and Wesley proudly announce the arrival of their sister, VANESSA MARIA, born on May 23, 1980. We, Adrian and Mary (nee Vanderkooy), are thankful to the Lord of life for again blessing our family.
415 Sanatorium Rd., Hamilton, ON L9C 2A7.

MARRIAGES

AUKEMA-HEATH: Mr. and Mrs. Evert Aukema and Dr. and Mrs. S.W. Heath, Jr., are happy to announce the forthcoming marriage of their children, TERESA and DAN. The ceremony will take place, D.V., on Saturday, June 14, 1980, at 3:30, in the Chr. Ref. Church at Blenheim, Ont. Rev. J. Tenyenhuis officiating.
Future address: B.P. 159, Abong Mbang, Prov. de l'Est, Cameroon, West Africa.

BONVANIE-COLYN: We, JOANNE and JOE, daughter and son of Mr. and Mrs. Bernie Bonvanie of Willowdale, and Mr. and Mrs. William Colyn of Welland port, are happy to announce that we will be married at 3:00 p.m., June 14, 1980, D.V., in the Willowdale Chr. Ref. Church.
Future address: 15 Fisher Mills Rd., Cambridge (H), Ontario N3C 1C8.

MARRIAGES

BROUWER-BARTHEL: Mr. and Mrs. W. Brouwer and Mr. and Mrs. P. Barthel, are happy to announce the marriage of their children, MARCELLA and JOHN. The ceremony will take place, the Lord willing, on Saturday, July 5, 1980, at 3:00 p.m., at the First Chr. Ref. Church, Red Deer, Alta. Rev. N. Knoppers officiating.
Future address: #35, 74 Gray Ave., Red Deer, Alta.

DEKKER-FERWERDA: Mr. and Mrs. H. Dekker, and Mr. and Mrs. B. Ferwerda, are happy to announce the forthcoming marriage of their children, SHARON GRACE and JOHN GERALD. The wedding ceremony will take place, D.V., June 14, 1980 at 7:00 p.m. in the Chr. Ref. Church, Elgin St., Wallaceburg, Ont. Rev. R. Praamsma officiating.
Future address: R.R.#2, Wyoming, Ont. N0N 1T0.

GREATRIX-GREYDANUS: Mr. and Mrs. Lieuwe Greydanus of Listowel, are pleased to announce the marriage of their son, JACOB LOUIS to DARLENE ROSE, daughter of Mr. and Mrs. Borden Greatrix, Wellington, Ont. The wedding will take place, the Lord willing, on Saturday, June 14, 1980 at 4 p.m. in the St. Andrews Anglican Church, Wellington, Ont.
Future address: 6004 - 58th Avenue, Suite #206, Red Deer, Alta.

HIEMSTRA-BAIN: Mr. and Mrs. John Hiemstra are pleased to announce, the Lord willing, the forthcoming marriage of their daughter, JOHANNA HIEMSTRA to JOHN BAIN, son of Mr. and Mrs. E. Bain of Calgary. The wedding will take place, June 13, 1980 in the Telkwa Chr. Ref. Church, B.C. Rev. Pastine of Smithers officiating.
Future address: Box 2020, Smithers, B.C.

KLINGENBERG-VOSKAMP: With thanks to God, Mr. and Mrs. G. Klingenberg of Woodstock, Ont., and Mr. and Mrs. A. Voskamp of Millgrove, Ont., are happy to announce the forthcoming marriage of their children, CHRISTINA and PETER. The ceremony will take place, the Lord willing, June 6, 1980 at 7:00 p.m. in the Covenant Chr. Ref. Church, Lansdowne Ave., Woodstock, Ont. Rev. H. Eshuis officiating.
Future address: 275 VanSittart Ave., Woodstock, Ont.

NUSSELDER-KRAAN: Mr. and Mrs. John Nusselder of Mississauga and Mr. and Mrs. Marinus Kraan of Collingwood wish to announce the uniting in marriage of their children, JANICE ELAINE and DONALD ANDREW (Dan). The ceremony will take place, D.V., on Saturday, July 5, 1980 at the Collingwood Chr. Ref. Church.
Future address: 249 Bridge St. W., Apt.#1206, Belleville, Ont.

RUMPH-KNOR: Mr. and Mrs. Jake Rumph are happy to announce the forthcoming marriage of their daughter, DEBORAH JOANNA to HAROLD RICHARD, son of Mr. and Mrs. Jack Knor. The wedding ceremony will take place, the Lord willing, on Saturday, June 21, 1980 at 3:00 p.m. in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont. Rev. P. Kranenburg officiating.
Future address: 234 Albion Rd., Apt. #1901, Rexdale, Ont. M9W 3N9.

SELLES-YSSELSTEIN: Rev. and Mrs. L. Selles and Mr. and Mrs. S. Ysselstein are pleased to announce the forthcoming wedding of their children, GERALDINE and PETER, on, D.V., Saturday, June 28, 1980 at 2 p.m. in the Cornerstone Can. Ref. Church, 353 Stone Church Rd. E., Hamilton, Ont.
Future address: 37 Conroy Cr., Apt. #3, Guelph, Ont.

MARRIAGES

TOLSMA-WOLTING: Mr. and Mrs. John Tolsma and Mr. and Mrs. Gus Wolting of Chatham are happy to announce the marriage of their children, LINDA and GERRY. The wedding ceremony will take place, the Lord willing, on Saturday, June 7, 1980, at 4:00 p.m., in the Grace Chr. Ref. Church of Chatham. Rev. Ralph Koops officiating.
Future address: R.R.#3, Chatham, Ont. N7M 5J3.

WRIGHT-TENHOVE: Mr. and Mrs. Ron Wright and Mr. and Mrs. Eb TenHove of Blackfalds, Alta., are very happy to announce the marriage of their children, DEBORAH JULIE and HERBERT JOHN. The ceremony will take place, D.V., June 14, 1980, at 2 p.m., at the Wright family farm. The Rev. G. Heersink officiating.
If inclement weather, ceremony will be at the First Chr. Ref. Church, Lacombe, AB.
Future address: R.R.#1, Blackfalds, AB., T0M 0J0.

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JOSEPH and REGINA AGTER
(nee Maaskant)

With thankful hearts we would like to congratulate our parents, on the joyful occasion of their (Silver) 25th Wedding Anniversary. We hope and pray that the Lord will continue to bless and keep them as he has done in the past.
With love from their children:
Nancy & Joop (fiancee)
Linda
Irene
Joanne
Lorraine
Home address: 430 Wilson Ave., Burlington, Ont. L7L 2M9.

1945 1980

Psalm 33: 22: "Let thy steadfast love, O Lord, be upon us, even as we hope in thee."
The Lord willing, we hope to remember with our dear parents and grandparents,

G. and J. BEINTEMA
(nee Reitsma)

their 35th Wedding Anniversary on June 7, 1980. Their thankful children and grandchildren:
John & Sharon Beintema; Jamie, Becky — Windsor
Peter & Donna Beintem; Marc, Erin — Chatham
Jack & Sheila Beintema; Shawn, Jennifer — Chatham
Louis & Margaret Beintema; Charley, Elizabeth, Anna Marie — Chatham
Tina & Gary Morlog — Chatham
Betty & John De Weerd — Stratford
Home address: 489 Park Ave. W., Chatham, Ont. N7M 1X1.

St. Annaparochi Woodstock
1935 1980

With praise and thanksgiving to God, we celebrated on May 29, 1980, the 45th Wedding Anniversary of our parents, grandparents, and great-grandparents,

JACK and LOUISE BYLSMA
(nee Bronger)

It is our prayer that the Lord will continue to bless them and keep them in his care.
With love from their children, grandchildren and great-grandchildren:
Jans & Corrie Bergman; Lorraine, Rick & Cindy Robinson; Jeremy, Todd, Marlene — Woodstock
Henry & Tina Stienstra; Lynda, Janet, Kenneth, Brian, Dwayne — Chatham
Mike & Betty Bylsma; Jack, Kevin, Micheal — Woodstock
Ben & Florence Olthoff; Jeffery, Darryl, Stephen, Loretta — London
Home address: 164 Huron St., Woodstock, Ont. N4S 6Z8.

ANNIVERSARIES

1955 1980

With much joy and thankfulness to God we wish to announce the 25th Wedding Anniversary of our parents,

PETER and ZWAANTJE DAMSMA
(nee Boersma)

on June 18, 1980, D.V. We hope and pray that the Lord will continue to guide and bless them in years to come.
With love from the children:
Henry & Deb Damsma
Judy & Dave Zwiep
Ingrid & Clarence
Mark
Home address: R.R.#5, Clinton, ON N0M 1L0.

Thanking God for keeping them for us and for each other, the Lord willing, we hope to celebrate the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

TIENES and JELTJE DE JONG
(nee Hoekstra)

on June 12, 1980. With love and thankfulness from their children,
John & Gertrude De Jong — Georgetown, Ont.
Harry & Ann De Jong — Matsqui, B.C.
Henry & Tieny De Jong — Matsqui, B.C.
Jenny & Henry Jansen — Matsqui, B.C.
Ann & Albert Kampman — Matsqui, B.C.
Gertrude Hoogendoorn — Agassiz, B.C.
Corrie and Bill Kampman — Matsqui, B.C.
Ted & Ida De Jong — Matsqui, B.C.
Alice & Jong Dieleman — Agassiz, B.C.
Ed & Rhea De Jong — Matsqui, B.C.
41 grandchildren and 2 great-grandchildren
Home address: 33418 Holland Ave., Abbotsford, B.C. V2S 1G3.

With joy and thankfulness to our God, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

GEERT and FEMMIE MARTENS
(nee Sikkens)

on June 20, 1980, D.V. We thank the Lord for his love and faithfulness in the past. It is our prayer that he will continue to guide them and bless them in the years to come.
Their thankful children and grandchildren:
Roelie and Henk Katerberg; Bert, Frances, George, Joanne, Susan — Moorefield, Ont.
Albert & Theresa Martens; Grant, Duane — Thornhill, Ont.
Femmie & Sam Terpstra; Yvonne, Paul, Karin, Ronald — Richmond Hill, Ont.
Willy & Adrian Kooy; Scott, Linda, David, Jason — Guelph, Ont.
Albertus & Betty Martens; Alisen — Simcoe, Ont.
Ralph Martens — at home
Open house will be held, Saturday, June 21, 1980 from 2 - 5 in the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.
Home address: 195 Moore Park Ave., Willowdale, Ont.

1945 1980

June 12

With thankfulness to God, who has kept them for each other and for us, their grateful children and grandchildren, we wish to announce the 35th Wedding Anniversary of our parents and grandparents.

ALBERT and BETTY MEYER
(nee Pilot)

We hope to celebrate with an open house on Saturday, June 14, 2 - 5 p.m. and 7-9 p.m., at their home.
Hilda & Ron Langendoen; Brenda, Barry, Ronny — St. Catharines
Henry Krikke; April, Mandy, Josh — St. Catharines
82 Bayview Dr., St. Catharines, Ont. L2N 4Z1. Phone: 937-2431

Classified Advertising

ANNIVERSARIES

1935 St. Catharines 1980

With praise and thanksgiving to God we hope to remember, D.V., on June 20, 1980, the 45th Wedding Anniversary of our dear parents and grandparents,

EINTE and CORNELISJE MINNEMA
(nee Vander Ploeg)

We plan to celebrate and share that happy occasion with them. May the Lord continue to be their refuge and their strength.
With love from their children:
Cy & Linda Minnema — Rexdale
Neil & Gertie Minnema — Kingston
Audrey & Joe Van Niedek — Kingston
Norman & Dian Minnema — Kingston
and 15 grandchildren
Home address: 2 White St., Sunset Homes, Apt. #318, St. Catharines, Ont.

1920 1980

The Lord willing, on June 30, 1980,

REV. HERMAN and FLORENCE MOES (nee Boersma)

hope to celebrate their 60th Wedding Anniversary, with 2 sons, 5 daughters, 26 grandchildren and 18 great-grandchildren.
Open house on July 5, 1980, from 2 - 4 p.m. at Raybrook Manor.
2121 Raybrook Ave., SE, Grand Rapids, Mich. 49506.

"All things work together for good to them that love God" (Romans 8:28).
Thankful to our Father in heaven, we joyfully announce the 25th Wedding Anniversary of our parents and grandparents,

HERMAN and ALICE PRENGER
(nee Heerema)

on June 5, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.
Norman & Lorraine Prenger; Amanda — Winnipeg, Man.
Lindy & Fred Wagenaar; Lyndon — Thunder Bay, Ont.
Jeannette & Kevin Pytyck; Jennifer — Calgary, Alta.
Debby Prenger
Bonny Prenger
Lory Prenger
Allan Prenger
Home address: 121 East Ave., Thunder Bay, Ont. P7B 5N1.

With grace and thanksgiving to God, we celebrated, on May 31, 1980, the 50th Wedding Anniversary of our parents and grandparents,

OTTE and AGNES SIDERIUS
(nee Jellema)

2 Corinthians 12:9
It is our prayer that the Lord will continue to keep them in his care.
With love from their children and grandchildren:
Foppe & Lilla Siderius
Agnes & Bill Bennink
Irene & Durk Piersma
Diane & Gerald Eikelenboom
Jerry & Dianne Siderius
John & Geertje Siderius
and 20 grandchildren.
R.R. 5, Dunnville, Ont.

1940 1980

Arum, Fr. Kingston, Ont.

With joy and thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

JAN and JANTJE VANDER TOL
(nee Terpstra)

on June 5, 1980.
We thank the Lord for his love and care and pray for this continued blessing.
Andrew & Nellie
Donald & Kay
Harold & Shirley
Harry & Wendy
Obe & Kathryn
John & Carol (engaged)
and 11 grandchildren.
Home address: 45 Pembroke St., Kingston, Ont.

ANNIVERSARIES

Soest Beamsville
Holland Ontario
1940 1980

With joy and thankfulness to our Heavenly Father, we hope to celebrate on June 19, 1980, the 40th Wedding Anniversary of our parents and grandparents,

CORNELIS JOHANNES and MAARTJE VAN LEEUWEN
(nee Van Tol)

It is our prayer that the Lord will continue to bless them and keep them in his care.
The children and grandchildren.
"Happy is he whose help is the God of Jacob, whose hope is in the Lord his God" Psalm 146:5.
Open house for relatives and friends will be held on Saturday, June 21, 1980, from 2:30 p.m. to 4:30 p.m. in the fellowship hall of the Grimsby Mountainview Chr. Ref. Church.

21-6-40 21-6-80
Malang Chatham
Indonesia Canada

Psalm 145
"The Lord is faithful to his promises and everything he does is good."
The children and grandchildren of,

WILLEM VAN OOSTEN and ANNA KOOLSTRA

are exceedingly happy that the Lord has given them 40 years together and to us. We pray that we may have their presence, love and guidance for many years to come.
Jim & Corrie Barneveld; Jim, Lisann — Sarnia
Gosse & Barbara-Jean Van Oosten; William, Cathy — London
Jeanne Van Oosten — Oakland, Ca.
Arend & Cheryl Van Oosten; Sarah, Jeremiah, Joshua, David — Windsor
Paul & Trudy Van Oosten; Brian — Belleville
Henry Van Oosten — Chatham
You are cordially invited to help us celebrate this joyous occasion at an open house in the fellowship hall of the First Chr. Ref. Church, Chatham, Ont., on Saturday, June 21, 1980, from 7:30 to 9:30 p.m.
Best wishes only please.

1945 1980

With much joy and happiness we would like to announce the 35th Wedding Anniversary of our parents,

ADRIANUS and GEZINA WEENINK (nee ter Kloeze)

on June 14, 1980. We pray that the Lord will bless and keep them in the coming years.
Congratulations and love from their children and grandchildren:
John & Gerry; Sandra, Stephanie, Stephen — Stroud, Ont.
Home Address: 278 Yonge St., Barrie, Ont. L4N 4E8.

1955 1980

On June 3, 1980, we celebrated the 25th Wedding Anniversary of our parents,

LAMMERT and JOAN WESTERHOF (nee Schuld)

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end" Psalm 119:33.
Our congratulations and love, your children:
Dick
Sandra
Home Address: 13216 Hale Rd., Pitt Meadows, B.C.

Your Wedding announced in C.C., and the future address mentioned, will result in a ***FREE SUBSCRIPTION*** *for one year!*

★ ★ ★

ANNIVERSARIES

1955 1980

With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our dear parents,

REIND and WILMA WIKKERINK
(nee Bosman)

on June 24, 1980.
It is our hope and prayer that the Lord will continue to guide and bless them as he has in the past.
With love from their children:
Janet — Hamilton
Wes — at home
Yolanda — at home
Open house will be held on June 24 and 25 after 6:00 o'clock at their home.
43 Mackay St. S., Bramalea, Ont. L6S 3P8.

OBITUARIES

On May 10, 1980, the Lord called home our dear friend, after a long illness,

HENNY DE JONG
(nee Funcke)

Our sincere sympathy goes out to Ben De Jong and his family. That God in his great love may comfort them in his understanding way.
Psalm 23:6: "And I will dwell in the house of the Lord forever."
Their friends:
Henry & Katie Visser
Clarence & Grace Bajema
Bert & Pat Vander Heuvel
John & Tina Wolters

"But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him" (Psalm 103:17A).
On May 20, 1980, the Lord took home, after a lengthy illness, our dearly beloved husband, father, grandfather and great-grandfather,

EGBERT HIEMSTRA

in his 78th year.
A. Hiemstra-Attema
Riemie & Jake Vander Heide — Sarnia, Ont.
Chuck Hiemstra — Vancouver, B.C.
Tess Hiemstra — Kitchener, Ont.
Riek & Stan Vander Goot — London, Ont.
Edie & Bill Esser — Sarnia, Ont.
Allen & Tonia Hiemstra — London, Ont.
Nel & Bill De Vries — Dorchester, Ont.
Harry & Audrey Hiemstra — Agincourt, Ont.
Ollie & Willie Hiemstra — Dorchester, Ont.
John & Helen Hiemstra — Sarnia, Ont.
Delia & Sippe Hibma — Lambeth, Ont.
Sid & Pat Hiemstra — Crestwood, Ill. U.S.A.
45 grandchildren and 9 great-grandchildren.
200 Westfield Dr., Apt. #105, London, Ont. N6H 2M4.

After a long illness, passed away to be with the Lord, brother,

EGBERT HIEMSTRA

For many years he has been a faithful member of the Senior Citizen Club and the London West Bible Study group. We gratefully remember him as a very active member. He will be sadly missed by all of us.
The members of the Jongeren van Vroeger and the Bible Study group
London, May 21, 1980

Geheel onverwachts werd dinsdag 20 mei uit ons midden weggenomen, doch op God's tijd, ons getrouw en geacht medelid,

PETER HOVINGA

Dat God zijn vrouw en kinderen kracht en troost wil schenken in dit zware verlies.
Leden „Jeugd van Vroeger"
Trenton, Ont.

OBITUARIES

"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever" (Psalm 23:6).

FRANCISCA H. HOEKSTRA

was taken by the Lord after a brief illness, on May 22, 1980 at the age of 49.
Beloved wife of Roy Hoekstra.
Dear mother of:
John & Joan
Joanne & Joseph
Peter
David
James
The funeral service was held on May 26, 1980, at the Calvin Chr. Ref. Church in Ottawa. Rev. J. Quartel and Rev. B. DeJonge officiating.
1083 Chevrier St., Ottawa, Ont. K1Z 6M6.

After a brief illness, our Lord took to himself on May 22, 1980, our dear friend,

FRANCIS HOEKSTRA

Martin & Jannie Kloek
Wietse & Avelina Posthumus
Siep & Wil Vandewint
Mrs. Joke Wendelaar-Bonga
Piet & Anne Westra
"For the Lord giveth them light: and they shall reign for ever and ever" (Revelation 22:5b).
Ottawa, ON.

On May 12, 1980, after a very short illness, it pleased our heavenly Father to call home his child, our beloved son, brother-in-law and uncle,

HANK JANSSENS

at the age of 47 years. Dearly beloved husband and father of Mrs. Gay Janssens, Anthony and Terry. The words of Psalm 23 will be our comfort, and the love Hank showed to the ones in need will always be remembered by:
Mr. & Mrs. T. Hendriks — R.R.#2, Brampton
Hank Hendriks — R.R.#2, Brampton
Harry & Margaret Hendriks — 26 Garfield Cres., Brampton
Tommy, Stephen and Derek.
The funeral service was held on May 15, 1980 in the Mountain View Chr. Ref. Church, Grimsby, Ont. Rev. H. Vander Plaat officiated.

"Safe in the arms of Jesus."
On Monday, May 12, 1980, after a lengthy illness, the Lord called home my dearly beloved wife and our mother,

GERRY (Mollie) PUURVEEN
(nee Donkersgoed)

at the age of 46. What a comfort to know that she is now with the Lord, released from all pain and suffering.
Husband: Hank Puurveen — Iron Springs, Alta.
Daughters:
Sandra
Rosa
The funeral service was held on May 15, 1980 in the Chr. Ref. Church, Iron Springs, Alta.

After a long illness our heavenly Father called home to himself, on May 28, 1980, our beloved wife and mother,

TRINKA DEHAAN (nee Roorda)

in her 45th year.
Beloved wife of John DeHaan, also mother of:
Peter & Grace Veld (girl friend)
Ann
Edward
Kevin

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you" (John 14:1,2).
The funeral took place on Saturday, May 31, 1980, at Wellandport. Rev. H. Katerburg officiated.
Mr. John DeHaan, R.R. 2, Smithville, Ont. L0R 2A0.

OBITUARIES

Promoted into enternal glory our dearly loved and loving daughter, sister, sister-in-law, and aunt,

TRINKA DE HAAN (nee Roorda)

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).
Mrs. E. Roorda — Smithville
Libbe & Joke Roorda — Leidschendam
Wikje & Tjitze Van Marrum — Fenwick
Anne & Jelle de Vries — Fenwick
Turnur & Joan Roorda — Orangeville
Paul & Tillie Roorda — Fenwick
Jacob & Annie Van Der Meulen — St. Ann's
John & Margaret Roorda — St. Ann's
Susan & John de Groot — Smithville
Nephews and nieces
May 28, 1980, Smithville, Ont.

"I will sing of the mercies of the Lord forever" (Psalm 89: 1A).
Suddenly, after a long illness, on Wednesday, May 28, 1980, our heavenly Father, in his infinite widsom took unto himself our dauther-in-law, sister-in-law, and aunt,

TRINKA DEHAAN (nee Roorda)

in her 45th year. May the Lord continue to be a constant source of strength to John and the children.
Peter & Romkje DeHaan — Smithville
Jenny & Andy Pegels — Welland
Peter & Nellie DeHaan — Smithville
and nieces and nephews.

Very suddenly, May 19, 1980, our heavenly Father called home our beloved husband of Tjaaktje Wildstra and dear father of Gary John,

GERBEN LAND

in his 58th year.
Survived by his father, Gerben Land of Holland, four sisters:
Trientje & Henk Hiemmel Wetsinge-Sauwerd — Gr.
Hilke & Tinus Ritsema-Marum — Gr.
Corrie & Jan Canninga — Gr.
Hazel van Vien — Peterborough, Ont.
Funeral services were held on May 22, 1980 at the Exeter Chr. Ref. Church, Ont. Rev. C. Bishop officiated. Interment in Exeter Cemetery.
"The Lord is our shepherd" (Psalm 23).

The congregation and council of the Chr. Ref. Church of Iron Springs, AB, wishes to express its sympathy to elder H. Hank Puurveen and family with the passing of their wife and mother,

MRS. GERRY (Molly) PUURVEEN

Her faithfulness and personal witness during her long illness were a source of inspiration to us all.
May the Lord comfort and strengthen them.

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416-774-7624
and ask for Keith Miller
774-4077 (evgs.)
or
Gord Gray
(res.) (519) 822-4438.

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John Karsten
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Dunnville, Ont.
416-774-7624
and ask for Art Vander Vliet
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150 Lynbrook Dr.
Hamilton, Ontario
416-389-2012

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EXPERIENCED SINGLE PERSON wanted for **DAIRY FARM** in southern Ontario. Must be good with cows and have experience with farm machinery. Room and board available. Write to: Box #4522, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Full-time employee wanted for well-established dairy farm in south-western Ontario. Room and board provided. Please contact: Tom Drenth, R.R. #2, Canfield, Ont. N0A 1C0 or phone: 416-774-3721.

WANTED: married man, experienced with cows and machinery for a dairy farm to share herd responsibilities. Start immediately. Home provided. Call: (604) 832-6815, collect, or write: Waby Brook Farm, R.R.#1, Enderby, B.C. V0E 1V0.

SURDEL CARPETS, the leading floorcovering retail store, in the beautiful Okanagan city of Vernon, is looking for an experienced **RETAIL CARPET SALESMAN**. Christian school and CR church in town. Contact: Mr. C. Vanderwal, 5201 - 26th Street, Vernon, B.C., c/o SurDel Carpets. Phone: **545-5315**.

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EMPLOY. WANTED

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BROCKVILLE: 17-year-old girl, looking for work on a farm in Ontario during the summer months. Has some experience. Please contact: Janet Douma, R.R. #1, Lyn, Ont. K0E 1M0. Phone: (613) 923-5385.

FOR RENT

2 BEDROOM APARTMENT for rent in downtown Smithville. Available July 1. Phone: 416-945-4624 or write: Bert Smit, 43 Ridge Rd. E., Grimsby, Ont. L3M 4E7.

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3 BEDROOM BUNGALOW: in quiet, wooded area on outskirts of **Ottawa**, for **July**. 2 weeks minimum, references required. Phone: 613-745-5914.

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1 BEDROOM APARTMENT for rent in **Holland Marsh**. Within walking distance to Holland Marsh Chr. Ref. Church and Christian school. Ideal for teacher or widowed person. Available June 1, 1980. Phone: (416) 455-8644 after 6 p.m.

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PULPIT SUPPLY

RENFREW: Vacationing ministers: If you are in the province of Ontario during **July** or **August** and would like to preach, please contact: The Hebron Christian Reformed Church of Renfrew, c/o Henry Schuler, R.R.#5, Renfrew, Ont. K7V 3Z8.

HAMILTON: The Mount Hamilton Chr. Ref. Church is in need of pulpit supply during the months of **June, July** and **August**. If you can help, please contact: the clerk, Mr. Sam Buma, 926 West 5th St., Hamilton, Ont. L9C 3R7, or telephone: 416-383-7183.

TRURO, N.S.: Are you planning on visiting Nova Scotia? The John Calvin Chr. Ref. Church is located in Truro, at the head of the Bay of Fundy. We are looking for pulpit supply during the **month of July**. If you can help us, please write to us at: Box 711, Truro, N.S., or call: J. VanZeumeren at 895-1131, or P. Berkelaar at 662-2406.

BRIGHTON: Anyone vacationing in the Quinte area is welcome to worship with us at 9:30 a.m. and 7:30 p.m. Any minister in the area is invited to lead us in worship especially on **July 20, 27** and **August 3, 10**. If there are any requests, please contact the clerk at: P.O. Box 699, Brighton, Ont. K0K 1H0 or (613) 475-1877.

ANNOUNCEMENT

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Evangelical body asks rival to be - come a subsidiary unit

LONDON (EP) — An international evangelical body based in the United States has asked a rival world evangelical body to consider becoming one of its task forces.

The invitation was extended by the World Evangelical Fellowship (WEF) at its seventh general assembly at the High Leigh Conference Center in Hoddesdon, just north of London. It invited the Lausanne, Switzerland-based Committee for World Evangelization to consider becoming the WEF's evangelistic task force.

An official statement following the WEF assembly said it had resolved to approach the Lausanne Committee "with a view to ending the confusion and duplication of effort arising from the separate existence of two international evangelical organizations."

The WEF was organized in 1951 in the Netherlands. The Lausanne Committee is an outgrowth of the International Congress on World Evangelization, held in 1974 in Lausanne, Switzerland.

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Books

Religion

Why I left the Mormon faith

The Mormon Mirage by Latayne Colvett Scott, published by Zondervan Publishing House, Grand Rapids, Mich., 1979; in Canada: R.G. Mitchell, Willowdale, Ont.; clothbound, 256 pages plus 20 pages of Bibliography, Mormon Chronology, Subject Index, Mormon Scripture Index, Scripture Index; price: $10.95. Reviewed by E.H.M. Sneep, Chatham, Ontario.

"This book was the focus of my life activity for over 2 years," writes the author, and that is not surprising. Accuracy being of utmost importance, the research necessary had to come from Mormon sources and personal history.

The book gives a very detailed and factual account of Mrs. Scott's experiences during her 10-year membership in the Mormon Church. She meticulously discusses the doctrines of that church, comparing them with the truths of the Bible. Mrs. Scott wrote this book to answer the often asked question: "Why did you leave the Church," and also as a challenge to all Mormons.

Although by conviction Mrs. Scott is now a Christian, her views naturally are biased toward that view. Yet she deals clearly and honestly with the questions often put to Mormons. To understand this false religion, one should read this book from beginning to end. However this is no easy task, as it relates the history of Joseph Smith, dating back to 1850, his controversial life-style, his presentation of the *Book of Mormon*, his translation of the *Bible*, called *The Holy Scriptures, Translated and Corrected by the Spirit of Revelation of Joseph Smith*, his *Doctrines and Covenants*, and his *Pearl of Great Price*.

As the author deals in chapter 9 with Salvation and Exaltation, she reveals such secrets as Temple recommends, baptism for the dead, endowments for the living as well as for the dead, and many other Temple ceremonies.

If you wish to understand the Mormon or Latter Day Saints Church, or are interested in the difference between the Re-organized church of Jesus Christ of L.D.S., then borrow the book from your church library, or urge the librarian to purchase a copy. It will help you appreciate the Christian faith, which teaches that we cannot *earn* our home with God by attendance at meetings, or by offerings or prayers, or even by good deeds, no matter how much or how many. You will realize, as did Mrs. Scott, that "these things are the result of gratitude for salvation, not the means of achieving it."

History

T.V. spin-off interesting but misrepresentative

The Newcomers by T. Findley et al.; published by McClelland & Stewart Limited, Toronto, Ont.; price: $24.95; 228 pages, hardbound. Reviewed by Anne Hutten, Kentville, N.S.

This book represents part of a burgeoning new trend, a spin-off from an earlier television series. As such, it attempts to grab the reader's attention in a visual way. To achieve this effect, glossy colour photos, technically superior and apparently shot on an unlimited budget, portray immigrants to Canada. Interspersed with photo sections we find an introductory essay by Charles E. Israel, plus seven separate stories written by "some of the country's top writers." The result is something less than total success.

To begin with, one is skeptical of television producing any serious literary offering. The fact that Imperial Oil commissioned the entire project raises another eyebrow. Perhaps unfairly, one wonders whether Big Business can forget the profit motive long enough to concentrate on cultural backgrounds, the rude shocks awaiting newcomers to a promised land, and the gradual assimilation process.

Certain ingrained preconceptions may explain why the photos do not quite make the grade. We have been conditioned to think of previous centuries and their people in tones of black and white or faded sepia. These flesh and blood people with their red lips, wind-tossed hair and multi-coloured garb do not fit our mental image of earlier times. Living in an age of movie stars, we recognize the men, women and children in their various ethnic costumes for what they are: actors posing for a special book.

The seven stories come much closer to capturing the essence of immigration. They describe in fictional form the experience of native Canadian, of French, Scot, Ukrainian, Dane, Italian and Irish. It is possible to become absorbed in the daily cares of a young Danish woman who refuses to acknowledge this new country as her home; in the Italian shopkeeper who returns to his country only to find himself a stranger there. Whether these excellent stories justify the cover price depends primarily on the buyer's wallet.

The Church

The meaning of baptism

Children of Promise by Geoffrey W. Bromiley; published by William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1979; in Canada: Oxford University Press, Don Mills, Ont.; paperback, 116 pages; Price: $4.75. Reviewed by Rev. Dirk J. Hart, London, Ont.

In 1978 Eerdmans published a significant book by Professor Paul Jewett of Fuller Theological Seminary on *Infant Baptism and the Covenant of Grace* in which Jewett agrees that baptism has come in the place of circumcision, but nevertheless, argues for the baptism of believers only. A year later his colleague at Fuller has published an answer. Actually, Bromiley's book is a revision of an earlier book and he does not directly enter into discussion with Jewett. In fact, he does not enter into the history of this age-old debate, but sets forth with increasing persuasiveness the validity of infant baptism. The book is at its best in discussing the meaning of baptism.

It is frequently overlooked that those who practise believer's baptism only see baptism as a testimony of the faith of the believer. Bromiley shows that this is an impoverishment of biblical teaching. In three fine chapters he shows how baptism focuses on election by the Father, reconciliation by the Son, and regeneration by the Spirit. Other chapters deal with the scope of baptism and the salvation of infants. A final chapter deals with some practical consequences for parents, church and ministers.

This book ranks among the top of shorter works on baptism and should certainly be available in our church libraries. The fact is that wherever the gospel is preached and met with faith there will be questions on baptism. Bromiley provides for challenging reading. Some people may, in fact, find his tightly-packed argument too difficult to grasp. Such people can turn to a simpler book by another seminary professor, Dr. Robert G. Rayburn of Covenant Theological Seminary.

Faith

Baptism

What About Baptism by Robert Rayburn; published by Baker Book House, Grand Rapids, Mich., 1979; in Canada: G.R. Welch Publishing, Burlington, Ont.; paperback, 89 pages; price: $2.35. Reviewed by Rev. Dirk J. Hart, London, Ont.

Half of this book deals with the biblical argument for sprinkling vs. immersion and the other half with the familiar biblical teaching which Reformed churches use to support the practise of baptism for believers and their children. For Rayburn, baptism points primarily to the work of the Holy Spirit, thus neglecting, unfortunately, the Trinitarian focus of baptism. This is a good book to share with the believer who is enamored by the simplistic argument of "believe and be baptized." Of the making of many books on baptism there is no end. But as long as the issue is with us, we do well to not be weary of being studied in the scriptural position that both believers and their children ought to be baptized.

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